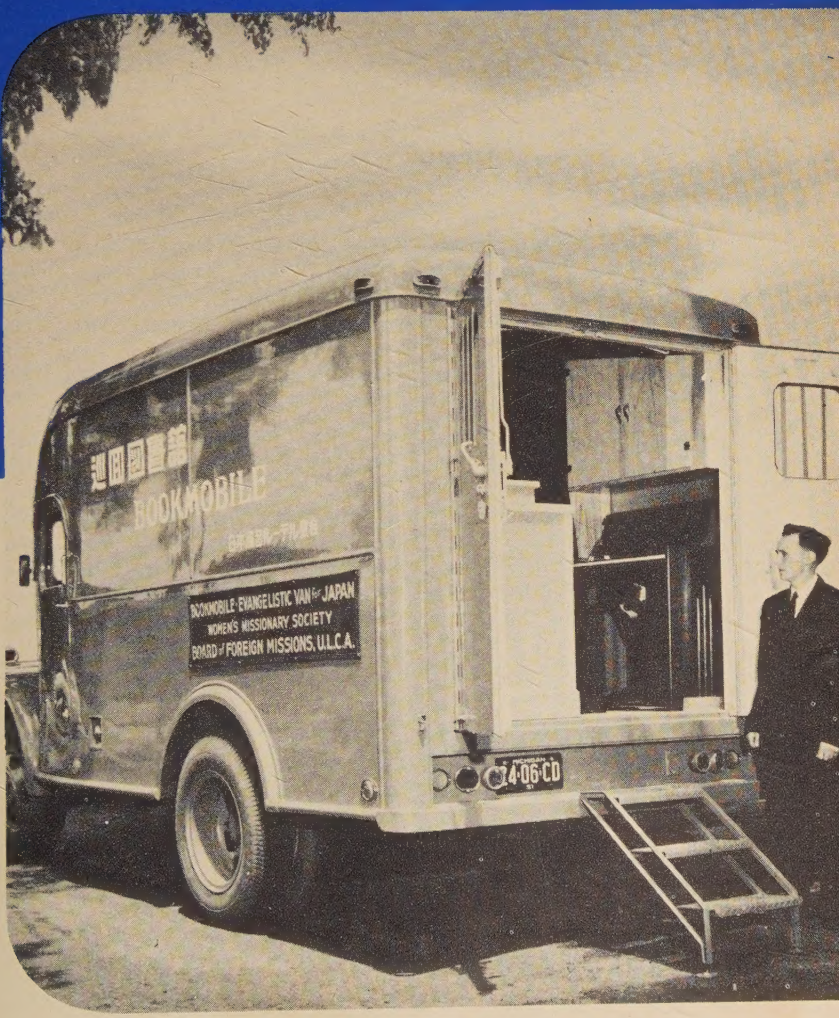
The LUTHERAN



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T. 33, No. 45

AUGUST 8, 1951

5 CENTS

Lesson from a Grapevine

AN ELDER in the church was visiting his neighbor, Carl Brown, who didn't belong to a church and wouldn't attend.

"I wish you'd go to church with me some Sunday, Brown," he said. "I think it would do you and your family a lot of good."

"What's wrong, can't you fellows pay the preacher's salary any more?" replied Brown. "I don't need to go to church. I have a Bible and I read it. I believe there's a god and I live as good a life as any of those fellows in church. A lot better than some of them, I'll wager. You go to church if you want to, but I'll worship God in my own way —alone."

As Brown spoke, he kept at his task of trimming grapevines, for he was industrious and worked even while talking to a neighbor.

The elder watched for a while as the clippers snipped away the ends of the vines. Finally he spoke, "Why don't you just cut the whole thing off right at the main stem and save yourself a lot of trouble?"

Brown looked around in surprise. "What are you talking about, man? I want grapes this year, not two years from now."

"Then why not let the branches develop separately—away from the vine—alone?"

"Don't be silly. You know very well those branches would die if cut from the vine!"

Then Carl Brown's eyes twinkled as the purpose of the questions dawned upon him. "Oh, I see. You mean I'll die if I'm cut off from the church?"

"Well, at least I mean that you ought to think of our Lord's words when He says He is the vine and we are the branches, as well as the other words of the Bible that tell us that the church is the Body of Christ. Perhaps you'd better think seriously before you say you can get along without being a part of that Body. —ROBERT R. CLARK

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COVER PICTURE: A bookmobile and evangelistic van will soon be on its way to Japan for use under the joint sponsorship of the Women's Missionary Society and the Board of Foreign Missions. Equipped with a library of 500 books, organ, lectern, motion picture projector, and overnight accommodations for the missionaries, the auto will make possible long tours.

THE CHURCH IN THE NEW

Lutherans get together

The Gospel according to Martin Luther had been preached around the world. There are 68.5 million Lutheran church members, according to the latest count (announced last week). But until 1947—when the Lutheran World Federation was formed—the energies of the world's largest Protestant group had never been combined for co-operative work.

Last week the Federation's executive committee, meeting in Geneva, checked up on progress in co-operation during the year. In New Guinea, where mission work begun in 1887 had been conducted independently by Americans, Australians, and Germans, a merged mission church of 106,195 members will come into existence in 1952. It is a "turning point in mission history," the Lutheran Federation was told.

In Tanganyika (British East Africa) Swedish, American, and German groups will form a Lutheran Mission Council to co-ordinate their work. A similar organization is planned in South Africa and Southwest Africa, reported Dr. Fredrik A. Schiotz.

Lutheran boundaries enlarged

There had been scattered Lutheran congregations in England, Italy, Switzerland. And there are large Lutheran populations in Brazil, Yugoslavia, Indonesia, Madagascar. But there had been no central church organization in these countries, and the churches had been out of the main stream of world Lutheranism.

With help from the Lutheran World Federation, a Lutheran Council had been formed in Britain. The Lutheran Church of Italy, now in its third year, is making steady progress. A Lutheran Churc been formed in Switzerland.

Two of the Yugoslav Lu churches (Croatian, Slovak) had a for membership in the Lutheran Federation. All four churches o country, (membership about 15(formed a federation on Feb. 1. Th sion churches of Madagascar (me ship 147,095 in 1,471 congregation formed a united church. The Batak tians of Indonesia, numbering a million, said they would send a dele to the Lutheran World Federation bly in 1952. Brazil's four Lu churches, with 400,000 members united in a synodical federatio planned to enter the LWF.

Six churches applied last month the 41 churches already enrolled Lutheran World Federation. Memb of all LWF churches is now 46.5 m reported Dr. S. C. Michelfelder, th eration's executive secretary.

Number of DPs reduced

Five years ago there were 1 Lutheran displaced persons in Ge Austria, Italy. Today the numb been cut to 12,000, Dr. Stewart W man reported to the Lutheran Federation executive committe month.

About 80,000 Lutherans have new homes with help from LWF's to Refugees. Many other Luther migrated according to plans dev various governments, with little assistance from church agencies.

Of the 12,000 still in Germa Austria, about two-thirds are ill c They will remain in institutions su

THREE HUNDRED THOUSAND GERMANS CAME

rom both sides of the Iron Curtain the Protestants of Germany met in Berlin in id-July for a five-day meeting that brought together about 300,000. "After all, we e brothers," was the theme of the sessions, demonstrating that political boundaries o not divide the churches. At climax of the church rally, more than 200,000 crowded to Berlin's Olympic Stadium (see photo). *Next year the rally will be in Stuttgart, Aug. 7-21. Purpose of the huge assemblies is to emphasize that Christian faith is intended for laymen, not merely for ministers, and should be put to work in everyday living.*

by LWF or under government care. Those considered employable will be settled when possible by LWF.

Still remaining is the unsolved problem of German refugees. Under LWF guidance 18,000 of these have emigrated to Canada. An estimated total of 10 million are still in need of homes.

German Communists fail

Efforts to bring Soviet Zone churches and clergy into line with the East German government have failed, according to Communist records which have come into possession of West Berlin authorities.

The documents, says *Religious News Service,* comprise intelligence reports compiled by agents of the Communist information ministry. One document classified all clergymen in Saxony-Anhalt, one of the five Soviet Zone states, according to their political attitude.

Of 1,458 pastors and church officials of Saxony-Anhalt, only 13 were indexed as "active and reliable" on the Communist roster. Forty were catalogued as "progressive-minded," while 347 were described as having a "wavering attitude." Five hundred and fourteen pastors were branded as "diehard opponents" of the Soviet Zone regime, while the remainder of the names appeared in the "still undetermined" column.

Communist records showed that out of the 1,458 pastors, 1,363 held no party membership while 81 belong to the East German Christian Democratic Union. Nine were members of the East German Liberal Democratic Party, while the Socialist Unity (Communist) Party could claim only five pastors.

According to the Communist records there has been strong increase of church attendance.

Missionaries must leave China

Most American missionaries would be delighted to get a chance to leave C
They believe they cannot do any
successful work there under present
ditions, and have applied for exit per
But many have been refused permit
have been put in jail.

All missionaries "who wish to
should be given permission to retu
their country," said a Chinese govern
order on July 24. Only those who
committed crimes against the Comm
regime should be held.

Missionaries who have proven t
selves to be good friends of the
munist government can stay, if the
necessary for church work in China.
they cannot hold executive position
cannot receive salaries from America

All financial help from Americ
Christian church, educational, or c
work must be cut off immediately,
the July 24 ruling, which was signe
the Chinese Communist premier,
En-lain.

Noisy Witnesses

Jehovah's Witnesses propose t
heard and don't intend to let anyon
them. "We have a vital message to d
at this particular time and we wa
contact as many people as we can,"
a representative in Wilmington, Dela
last week.

In Wilmington the group's "Bibl
tures" were being held in public
contrary to the ruling of the city's
of park commissioners. A local ordi
forbids religious or political gatheri
city parks.

The Witnesses got a noisier recep
Rochester, New Hampshire. "Dri
Communists out of Rochester" w
slogan of a horn-tooting, pan-b
crowd of 200 who descended on a
ing on Rochester common.

To counteract the din, Witnesses

MISSIONARIES ON HOLIDAY

United Lutherans in overseas service get furloughs for visits in America according to climate in countries where they work (from Liberia, every 27 months, Japan 60). Among those now in the U.S. are (left to right) Dr. Earl W. Reber (Liberia), Miss Martha Akard (Japan), Miss Susan Glatz (India), Rev. William Perry, Mrs. Robert McynardIe (Japan), Rev. Ernest Flothmeier (Liberia), Rev. Donald Wilson (Japan)

up the volume of their public address system. The uproar died down when someone from a near-by orphanage asked that noise be stopped because a nun was gravely ill.

At Allentown, Pennsylvania, a local anti-noise ordinance was invoked to prohibit some members of the sect from operating a sound truck with loudspeakers on the city streets.

Campaigning clergyman

Philadelphia clergymen had not done much to help a fellow-pastor win a political office. A "Clergymen's Philadelphia Committee for Good Government," organized to back the Rev. Daniel A. Poling in his efforts to become the city's mayor, had called for a "Clergy Rally" on a mid-July evening. Twelve of the city's 1,400 ministers appeared.

"A lot of clergy are out of the city for the summer," explained the committee's chairman, the Rev. W. Hamilton Aulenbach (Episcopalian).

Methodist Bishop Fred P. Corson gave Dr. Poling a public endorsement. "It is a compliment to the clergymen of all denominations that Dr. Poling was selected as a candidate," he said.

So far Roman Catholics had made no public comments on how they think the Poling campaign squares up with Protestant emphasis on separation of church and state. One Roman Catholic spokesman pointed out that priests of his church are not permitted to run for public office. To help influence Catholic voters in the November election, a Roman Catholic is running in second place (for district attorney) on the Poling ticket.

There is precedent for clergymen in American politics, pointed out a speaker for Dr. Poling. He mentioned Lutheran pastor Peter Muhlenberg. "Like Muhlenberg," he said, "Poling believes there's a time to preach, a time to pray, and a time to fight."

Decision in Boone case

The long-drawn-out "Battle of Boone" reached a climax if not a conclusion last week when a District Court judge ruled that the Boone (Iowa) school board had a right to terminate the contract of Catholic high school teacher Robert R. Shorb. Shorb claimed that his contract was not renewed because he refused to withdraw his 7-year-old son from Roman Catholic parochial school and enter him in public school.

The judge ruled that the 33-year-old machine shop instructor had not been removed from a position, but that a contract had been legally ended. Mr. Shorb still has a right to appeal to Boone County superintendent of schools.

Big printing job

Biggest undertaking in book publishing history—a first printing of nearly a million copies of the new Revised Standard Version of the Bible—is being planned by Thomas Nelson, New York publisher.

Presses will begin rolling soon, with the edition to be available in September, 1952. William R. McCulley, Nelson president, expects the entire first printing to be sold out in three months. Widespread acceptance of the RSV New Testament, which was published in 1946, resulted in the distribution of 2 million copies to date.

While some government pamphlets and children's books have been printed in greater numbers, none approximates the size of this undertaking, according to the publisher. Stacked in one pile, the Bibles, although each only 1½ inches thick, would tower 24 miles into the stratosphere.

The RSV has been under preparation by 31 outstanding Bible scholars since 1929. Begun as a project of the International Council of Religious Education, it is being finished by its successor, the National Council of Churches of Ch

Object of the new version is to pre Scripture in language clear and un standable today, combining the best tures of the King James Version (fini in 1611) and the American Stan Version of 1901.

CORNERSTONE EDITION

A copy of this week's "Lutheran" will be sealed up for the next cen tury in the cornerstone being lai Aug. 7 for the new $210,000 buildin at Central Theological Seminary Fremont, Nebraska. It is the firs structure on the Central campu built specifically for the seminary (large residence had been converte for use as Central's main building) The new structure will contain th seminary chapel, library, and offices

Dr. Gould Wickey, ULC Board o Education executive secretary, is th scheduled speaker at the Aug. event. Others on the program are th seminary's president, Dr. E. B. Keis ler; Rev. H. Vance Baird, chairman o the board of directors; Dr. Thomas D Rinde, seminary professor.

More clothes for overseas

Lutherans gave 20 per cent more clothing for overseas relief in the spring campaign than they did in 1 Total was nearly 400 tons — c sweaters, dresses, underclothing, sho

"Millions who are in poverty not urgently need warmth for their bo but desperately hunger for the messa Christian concern which these gift clothing convey," said Mr. Bernar Confer, Lutheran World Relief adm trative secretary.

During June LWR sent clothing, medicine, soap, and toys (worth $ 593) to six countries: Germany, Au Japan, Korea, Palestine, Indonesia.

LOOKING FOR DEACONESSES

ster Marian Maurer will begin traveling pt. 1 to enlist young women as deacon- s candidates and to explain the work of aconesses to church groups. She is the urth field secretary recently named by e Board of Deaconess Work to encour- e the church in strengthening its staff full-time women workers. Sister arian is now parish deaconess at Luther emorial Church, Madison, Wis.

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nd so forth

A new idea in vacation schools was ied at St. Stephen's Church, Chicago Danish Lutheran) this summer. Pupils ay at school 24 hours a day, from Mon- ay to Friday. Meals and lodging are ro ided by the church. "If the children re here 24 hours a day," explained the . Alfred E. Sorensen, "so much more an be done for them." Lessons in reli- ion, crafts, and recreation fill up the me.

oman Catholic bishops of Hungary had taken the oath of loyalty to their Communist government last month, it was reported from Budapest. Archbishop Joseph Grosz, who had refused to take the oath, was given a 15-year jail sentence in June. Archbishop Julius Czapik, eight bishops and their assistants, along with other church leaders, appeared at the parliament building in Budapest for a public ceremony of swearing allegiance. "We want to be loyal citizens of Hungary, but we shall not be shaken in our loyalty to the church," said Archbishop Czapik. "It is our hope that the church will enjoy the freedom guaranteed in the Hungarian constitution."

Dr. Martti Simojoki was elected Bishop of Mikkeli in the Lutheran Church of Finland in late July, to succeed Bishop Ilmari Salomies who has become senior bishop. Dr. Simojoki had been editor of the church periodical, *Vartija.*

A Salvation Army post is not a church, West Virginia's attorney general ruled. Assistant Attorney General T. D. Kauffelt said that the Salvation Army considers itself a charitable organization rather than a church body. His opinion was written for State Beer Commissioner Burton Crow in connection with a new state law which bars the establishment of a tavern within 300 feet of a church or school.

Triangular-shaped buildings will be designed for Southwest Christian Seminary at Phoenix, Arizona, by famed architect Frank Lloyd Wright. The four-year-old school will move from a downtown office building to its new 70-acre site in the fall. According to Mr. Wright, to set off the project there will be a 120-foot glass and copper tower surmounted by a fluorescent cross which will be visible over most of the Salt River Valley.

World News Notes

Competition in peace talk

Russians had been talking incessantly about how much they want peace. Americans, they say, are the cruel warmongers who plan for world conquest. "The Soviet Union," said Josef Stalin in February, "will continue unswervingly to pursue a policy of averting war and preserving peace."

In America the Russian monologue didn't convince anybody. But in much of Europe and Asia people believed what they were told. At large "peace congresses" in Stockholm, Warsaw, Berlin, Communists declaimed their desire for world understanding and disarmament. Hundreds of millions of people were convinced that their hope for peace depended on loyalty to the Soviet Union.

It's about time to start competing with the Russians in talk about peace, Americans decided. The U.S. State Department's "Voice of America" stepped up its "Campaign for Truth"—broadcasting daily in 37 languages, increasing by 50 per cent its time on the air. The programs were getting sharper, more insistent.

Josef Stalin can stop the war in Korea any minute he wishes, the Voice told people in Europe and Asia. If Stalin tells Chinese Communists and North Koreans to stop firing "at 5 o'clock tomorrow night . . . when 5 o'clock rolled around the bullets would stop flying in Korea," said the Voice.

A non-government agency operating "Radio Free Europe," broadcasts its programs across the Iron Curtain. Among its specialties is telling East Europeans about the Communist campaigns against the churches. Funds for the broadcasts were raised last year in a nationwide "Crusade for Freedom."

Plan for Europe

It ought to be possible, said Ame experts, to help European nations imp living standards of their people a same time they are strengthening military defenses. A "production a ance drive" is proposed by the Econ Co-operation Administration of the government.

American experts would deal dir with European manufacturers, unions, trade associations in helping increase industrial production.

Exchanging professors

To hear lectures by a lot of top-ra University of Chicago professors, it's essary to go to Germany. Thirty members of the Chicago faculty are teaching at the University of Fran in a long-range exchange program. Frankfort professors have come to cago for research projects and teac

The quick way to bring America Germany to an understanding of other's point of view, say the profe is to exchange faculty members a universities. Among projects to get s study at both schools are the role o gious studies in the modern universit the relation of humanism and m culture.

Chinese are tired

People are obliged to work too h Chinese factories, a Shanghai news complained last month. "Steps mu taken to end it."

With the industrial speed-up re to support the war in Korea, steel w have been on 12-hour shifts. After they must attend committee meetin union sessions.

...flation

Most people know that dollars won't ... half as much as they did 10 years ... But Roy Ruth, of the Home State ..., Hiawatha, Kansas, was shocked to ...ver $10 bills that were worth only ... In a bundle of new money his bank ...ceived last month were six properly en...aved as $10 bills on one side, and $5 ...lls on the other. At the Bureau of En...aving and Printing in Washington, of...ials said they had never heard of any...ing like that ever happening before.

A little decline in the cost of money ... promised this month. Due to a new ...ick-setting green ink, freshly printed ...eets of currency can be stacked with...t tissue slip-sheeting. After drying ...ernight in humidors, the paper will be ...ady for printing on the reverse side the ...xt day. The saving in printing of cur...ncy will be a million dollars a year. ...ree hundred fewer employees will be ...eded, beginning Aug. 15.

WORLDOVER PRESS REPORTS

Indonesia in its battle for financial as ...ell as political independence has an...ounced that the majority stock in foreign ...terprises will soon have to be owned by ...donesians, and that the majority of di...ctors must also be natives of the coun...y. The Dutch-owned Java Bank appears ... be in for nationalization, and many ...rge foreign-owned estates are to be ex...propriated and the land divided among ...donesian farmers.

Norway has adopted an amendment to ... former statute so that newspaper and ...agazine editors can protect their news ...urces. Contrary to an important ruling ... a court recently in the United States, ...e Norwegian practice will enable editors ... refuse information regarding the iden...ty of an author or the origin of a dis...ch. In a report to Parliament by the Justice Committee, which recommended the legislation, the committee declared: "Freedom of expression is the foundation of democracy, and a responsible press is the most important means of achieving this freedom."

France owes its economic comeback largely to a remarkable increase in mechanization of farms. In a land where 70 per cent of farm holdings average only about 25 acres, the number of tractors in use is five times that of prewar, or some 140,000. This gain has been achieved in spite of an abnormally high cost for fuel.

India is not only a seeker of aid, but a would-be giver of it. In order to help Europe meet its coal shortage, the Indian delegate to the International Labor Organization offered coal provided shipment rates could be reduced. Indian coal production last year reached a record high of 32 million tons.

Australia faces a difficult problem over the failure of youths to register for conscription. Under the compulsory national service scheme, 18-year-olds were required to register. If they did not, they were subject to a fine of 50 pounds.

Totals for the entire country are not available, but in New South Wales, Victoria, South Australia and Queensland, out of 36,500 eligible for registration, almost 7,000 failed to comply with the law. This wholesale refusal has posed a tough issue for the government.

British Honduras looks forward to a new constitution along more democratic lines. A Reform Commission appointed by the Governor in 1948 has recommended a series of changes, likely to be supported by the British Secretary for the Colonies and the local Legislative Council. They will give the vote to all adult citizens instead of only those possessing income and property qualifications.

Washington

EXTENSION OF CONTR

PEACE TALK IN KOREA and the 1952 election left their mark on the bill for renewal of economic controls. After a long and heated battle, both houses of Congress voted to extend the power to impose price, wage, and other controls. But a deluge of amendments changed the bill almost beyond recognition. Economic Stabilizer Eric Johnston charged that the emasculated bill fails to give the consumers "the break they deserve."

The armistice negotiations gave some legislators the feeling that the need for controls was less urgent, in spite of warnings from the Pentagon that increasing inflation would seriously hamper the defense effort. Influence of the coming election was even more potent, with many Congressmen keeping an eye on the crucial farm and labor vote.

After two weeks of discussion and a final gruelling 14-hour session, the House passed a compromise bill extending controls for one year. It was sent to a conference committee to iron out differences between it and the Senate bill which authorizes an eight-month extension.

Provisions

Prices: The Senate prohibited price rollbacks below February 1951 levels. Both houses agreed to let the 10 per cent beef rollback stand, but banned slaughtering quotas and refused to permit further beef rollbacks. Farm prices were pegged at parity or above.

Wages: Both houses voted to keep the present wage stabilization program.

Consumer Credit: Both houses liberalized credit terms for buying new and used cars. The House raised the time permitted for payment from 15 to 18 months; the Senate placed it at 21 months, with one-third down on new cars and fourth on used cars. The Senate eased terms on household appliar furniture, radios, televisions, and h repair loans.

Real estate: The President's reque extend credit control to old housin well as new and government-fina housing was turned down by both ho

Rent: Both houses voted to pro federal rent control on commercial re and to permit 20 per cent increases June 30, 1947, in dwelling rentals.

Priorities and allocations: The ident's power to channel necessary terials into the defense program thr priorities and allocations was rene but the authority to make exceptio anti-hoarding regulations was denie both houses.

Production facilities: Both house nied the President the authority to and operate new plants and expand ing plants.

Licensing: Both houses denied the ident authority to license businesse the purpose of enforcing price re tions.

Speculation: Both houses denie President authority to curb specu on commodity markets.

Small business: Both houses vot create a Small Defense Plants Ad tration.

Defense housing: The Senate a ized the granting of FHA mortga surance to encourage constructi housing in critical defense areas.

If living costs continue to rise f next year, the failure of Congress pose adequate controls while it w possible may become a major can issue. —ROBERT E. VAN DE

UGE RALLY UNITES GERMAN CHURCH

EGFRIED SCHARFE

More than 300,000 gather for Berlin meeting to consider problems of cultural and religious life with strengthened Christian faith

IN A DIVIDED BERLIN in a divided Ger-ny, an impressive showing of evan-ical Christian strength has just been n. More than 300,000 church mem-s gathered at Berlin July 11 to 15 for Kirchentag, unique church gathering nsored by the Protestant church of rmany.

After two similar congresses which had ceded, in Hannover in 1949 and in sen in 1950, it seemed almost impos-le to organize a still greater church eting. The recent gathering in Berlin oved that it could be done. To people o came from the east and west to the pital of the German nation, and also m various other European countries d from other continents, this spectacle ceeded in impressiveness any previous e. Stirring services were held in many urches and in giant secular halls, while ndreds of thousands of people took rt in discussions of vital problems.

AS MIGHT BE EXPECTED, members of gional churches of the east outnumbered ose of the west by about 4 to 1, largely cause they came from areas nearer rlin. They also were more interested in at the Kirchentag might offer those o suffer under conditions of political pression. Easterners in today's Ger-a.y often feel alone, left to themselves d their problems, without friends and t off from others who understand their uation. In Berlin, they hoped to find mpathy and help.

About 30,000 regular visitors came from western Germany to attend, showing that many in the freer west also felt that it was good to take part in the nation-wide church convention.

Actually, no accurate count is available. On more than 70 special trains about 110,000 men and women poured into the city. This number was counted before tens of thousands more arrived for the weekend. Visitors and Berliners bought 1,300,000 badges for the Kirchentag. Purchase of the badges helped finance the enterprise. Volunteer helpers among 3,000 young people worked where needed. In all, it is estimated that nearly 400,000 people took part for some period of the meeting.

WHEN VISITORS ARRIVED, they received a handful of documents and papers. They found on the program provision for the Lord's Supper as the first item each morning, to prepare in the right way to discuss church affairs.

A prayer meeting followed. Instead of the 300 expected to attend, nearly 3,000 took part! The rest of the morning was taken up with Bible discussion and lectures related to the theme of the meeting, "We are brethren in Christ."

At noon, the many thousands were expected to get their meals from the huge cages which Kirchentag officials had filled with cooked food. It was not easy to get a seat or even place to stand in the open, but people didn't seem to mind.

The afternoon was devoted to discussions about problems aroused in the morn-

ing program. Later in the day, concerts were presented by the best choirs in Berlin and eastern Germany such as the Kreuzchor of Dresden and the cathedral choirs of Magdeburg and Greifswald. Films and stage plays of English, Swiss, Hungarian and German origin were also provided.

Special interest groups had independent meetings during the five-day program. Problems of missions and evangelism were considered at these sessions. The work of young people, who took part in surprisingly large numbers, was also given major consideration. We cannot forget, either, meetings of a more private nature at which people from Silesia, eastern Prussia and Pomerania who had been forced to scatter from their homes gathered to renew old friendships. Some had gone into distant parts of Germany, but the Kirchentag gave them a chance to get together again.

THE PEOPLE WHO CAME for this gathering represented a typical cross-section of the country. Many were young, some were old, most seemed to be between the ages of 30 and 60. Pastors led strong groups of deacons, church workers and officials of church societies. Many were regular churchgoers, while quite a good number were people not so often seen in church. Women outnumbered men.

They were all determined people, serious and sincere. Some bore marks of the political persecution in Hitler's time and afterward. They were eager listeners to speeches in the lecture rooms and enthusiastic singers of hymns and church songs in the halls and churches, in subway trains and on the street. They were earnest in response to prayers which they heard. All felt that the church in our day has something to offer which people cannot get anywhere else, a warm assurance of comfort, joy, peace, and endur

Political authorities lent their assis to the meeting. Berlin is a divided with one mayor residing in the west the other in the eastern sector. The parts of the city have little to do each other and are often severely cri When Kirchentag approached, effor get assistance from both political o proved successful. So Wilhelm P president of the East German State guest of honor when Kirchentag op in the Marienkirche. Dr. Ehlers, ident of the Bundestag in Bonn, v speaker at the meeting which about 000 people attended on the closing

Favorable press and radio was the meeting. The more important e made the headlines of the papers. Se radio stations broadcast services.

OCCASIONALLY, DIFFERENCES of op came to the surface. When one c "peace pastors" of the eastern zone to make the point during one discu that the school situation in the eas better than that elsewhere, he was u to finish because the protests of th dience were too strong. Of course litical papers used such incidents to their feelings, but such events were

The point driven home again and in Berlin was the importance of rel life today. Facing great problem difficulties, especially in political a people ask for the help which the c alone can give. Today the numbe are disappointed in the political sit —in the eastern and western part o many alike—and who are hopeful the strength of the Christian faith is ing. Germans do not want to wit from political, economic and social lems, but they want to straighten ou problems wherever such straighter possible at all, as Christians.

hurch Is Memorial to Heroic Lad

ALBERT H. HINDMAN

New building at Lake of the Ozarks, Missouri, recalls brave deed of 12-year-old Kent Zimmerman, who died trying to rescue small brother

A NEW SPIRE IS LIFTING a cross above tall oak trees on the shore of the Lake the Ozarks in Missouri. At the Hurri-ne Deck community a Lutheran church ll stand as a memorial to Kent Zimmer-n.

Heroic 12-year-old Kent lost his life that spot two years ago as he entered blazing house in an effort to find his all brother. Now through the com-ed efforts of Mr. and Mrs. Harry Zim-rman, his parents, the people of the mmunity and the Kansas Synod a urch building of native stone is being mpleted to serve an area which has no ner house of worship within a radius 20 miles.

The Zimmerman family moved into a new ranch-type home in this resort community one February day in 1949. Its picture windows overlooked the picturesque man-made lake. The parents and their three sons, Carl, then 16, Kent and six-year-old Gilbert slept that night for the first time in their new dwelling.

THEY AWOKE IN THE MIDDLE of the night to find their house an inferno of flame. Quickly they made their way outside. In the terror and confusion of the moment, Kent could not find his smaller brother and rushed back into the burning building in search of him. The little boy had meanwhile safely emerged from the house. Kent's father plunged blindly in after Kent and finally found him in the

RISING ABOVE THE LAKE OF THE OZARKS
Hurricane Deck's new memorial church

bathroom, but too late to save him. He had succumbed to the smoke and flames. Mr. Zimmerman was severely burned and spent three weeks in a hospital as the result of his experience.

The heart-broken family chose not to rebuild a home on the same site. The memories were too sad. Increasingly they considered the possibility of erecting some suitable memorial for Kent, who lost his life trying to save another's.

In discussion with neighbors and people of the community, the idea developed of constructing a church as a fitting memorial. Thus they could serve the community and keep alive the memory of a brave boy.

A SITE OF THREE ACRES was given by the Zimmerman family for this purpose and a temporary church council was chosen from the people of the community. Mr. Zimmerman, an architect and builder, designed a church building with an auditorium 28 by 86 feet.

Through its "Mission Ten Club," an organization composed of members of various congregations who pledge $10 whenever a new church is built, the Kansas Synod contributed nearly $5,000 toward the new church. The Hurricane Deck congregation is the first to be so assisted under this comparatively new synodical plan. Members of the community donated services and added some cash funds. The actual cost of the church when completed will be about $15,000 in cash. Volunteer labor and gifts of r rials will help complete a building w experts say, will be the equal of a $6 church.

The cornerstone was laid on Apr at a service led by the Rev. Ernest T ing of Topeka, Kansas Synod presi In the stone were placed a pitcher w Kent had given his father and moth newspaper account of the fire in w he lost his life, a Bible and other art

THE CONGREGATION begins its life a membership of nearly 100. The John K. Shirck, pastor of the Unitec theran Church at Cole Camp, Miss is serving the congregation until it call a leader of its own. Mrs. H Zimmerman, Ken's mother, will be organist. She holds a master of r degree from the University of Neb and was formerly a church organ Lincoln. The family has long been a in the work of the Lutheran ch Kent's uncle is Dr. William F. Zim man, who was former president of College.

Early this fall the soft chimes fro tower of the Kent Zimmerman mem will ring out over the rolling hills shining waters of the Lake of the O area, calling the people of Hurr Deck to worship. In the years to c Christians will be spiritually refr and strengthened because of the effo consecrated souls to build God's kin and honor a heroic deed.

A CHILD is characterized by utter irresponsibility, the mature adult by full personal and social responsibility. The teen-ager is between these two extremes, wanting responsibility, sometimes fearful of taking it, sometimes not knowing quite how to take it, and sometimes deprived of the opportunity to try.—DOROTHY M. ROBERTS in *Leadership of Teen-age Groups* (Association Press).

D SWEDES' HAS SERVED FOR 300 YEARS

CARL G. KARSCH

delphia's Gloria Dei congregation, founded by Swedish Lutherans 1646, has survived many changes to stand today as a national shrine

TUCKED AWAY ALONG Philadelphia's terfront is this country's first Lutheran ssion. Swedish settlers planted Gloria i (usually called Old Swedes') Church 9 years ago, and today it's the third est church in America still serving 3 communing members, even though neighborhood around it has become inly Roman Catholic.

Population shifts are not new to Gloria i. The parish is today Protestant Epispal and no longer Lutheran partly beuse of such a change. By the early 00's, descendants of the Swedish colons had dwindled to the vanishing point. uglish was the nation's official language. remain a mission of the State Church Sweden seemed impractical. But which nomination should it join? The nearest utherans were Germans, most of whom ed miles away. Closest to the State urch of Sweden in practices of worship is the Anglican. Only these two, for ample, claimed apostolic succession ereby their bishops traced their office ough the centuries. The question reained undecided until 1831 when the t of the pastors sent from Sweden died. on after, Gloria Dei and two churches he ped establish voted to become memrs of the Episcopal Diocese of Pennlvania.

COMPARATIVELY FEW of the thousands o annually visit Philadelphia's histori shrines ever see Gloria Dei, which o for 76 years before the Declaration dependence was written. Old Swedes' important historical contributions were made largely before 1776. During the Revolution it was considered almost a foreign church, a remnant of the former Swedish colony. The political figures of the times—Washington, Franklin, and the rest—attended the more fashionable Christ Church. This period did not bypass it completely, however. Betsy Ross was married at Old Swedes'. One of Franklin's first lightning rods, if indeed not his first, was placed atop its 100-foot spire. John Morton, a signer of the Declaration, worshiped here as did John Hanson, who served as president of the U.S. in Congress Assembled a year before Washington was brought from Mount Vernon.

Earlier, in 1703, the first ordination in the New World took place at Gloria Dei when Justus Falckner became a Lutheran pastor. On this occasion the Society of Rosicrucians, whose community was near by, presented an orchestral concert, the first in this country.

Henry Melchior Muhlenberg, founder of the Ministerium of Pennsylvania, was installed at this church in 1742.

ALTHOUGH THE church building dates from 1700, the congregation's history began in 1646, shortly after Governor Printz established New Sweden. The Rev. Johan Campanius, the governor's chaplain, conducted services on Tinicum Island in the Delaware River where the group first settled for safety. As the colony expanded, so did the church. A log blockhouse 20

feet square was erected, and in 1677 the first Christian worship was held within the boundaries of what was to become Philadelphia.

IT WASN'T MANY YEARS before the growing congregation overflowed the small building. Although the need for a new church was obvious, construction was delayed more than a year while the members debated its location. Deadlocked, the congregation decided the issue by writing the name of each spot on a piece of paper, shaking them in a hat, and throwing them on the ground. The piece of paper picked up first bore the name of the present site along the Delaware River. Tension eased at once, and all "joined in a cheerful hymn of praise," church records show.

Plans called for the new building to be 30 feet wide and 60 feet deep. Over the entrance it was to have a spire stretching up 100 feet "if such height could at all be ventured, considering the terrible wind storms of this country." Some of the materials for Gloria Dei were brought from the old church down the river. So were the baptismal font and the bell, both brought from Sweden in 1642. Bricks were made across the river at Salem, N. J. Pegs for the pews were fashioned of lignum vitae, wood so dense it won't float in water. The same workmen who, a few months earlier, built another Swedish church at Wilmington, were employed to construct Gloria Dei. The first organ to be made in the New World was installed in the loft.

On the first Sunday after Trinity, 1700, the church was dedicated with an elaborate service. The Rev. Rudman, the new church's first pastor, wrote to friends in Sweden: "Through God's blessing, we have completed the great work and built two fine churches."

AS IT APPEARS TODAY
Gloria Dei Church

MEMBERS TRAVELED as far as 16 to attend services in the new bui Often they arose at 2 A.M. to beg long trip by horseback from West delphia or to travel by canoe dow Schuylkill River. For them the di jaunt was well rewarded by a day o itual rest and fellowship. Moreove church was the center of the commu intellectual life. As the area contin expand, Old Swedes' decided to hel onists attend church closer to their h Two daughter churches were estab in the 1760's, one in West Philad and the other in Upper Merion, a s

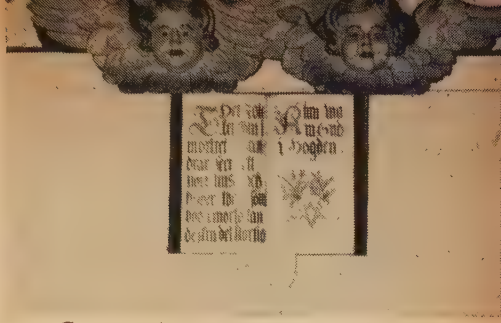
From the outside, Gloria Dei is tically unchanged from the days wh spire competed with the trees of th rounding wilderness. Inside, three after its completion, two transe rooms were added to the north and walls to strengthen them and preve ging. In 1832 the first Protestant

pal rector undertook complete remodel- g of the interior. Balconies seating 150 added to accommodate the congre- tion. At the same time, the rectory in 1702 was replaced by the one in use.

ans for restoration and development the church grounds followed selection 1942 of Gloria Dei as a national shrine. cluded will be the restoration of the rly blockhouse church and the first tory.

A CHURCH SO MUCH A PART of early erican history would be expected to sess interesting historical documents. d Swedes' has its share. The most re- nt "find" occured in 1937 when the tor, Dr. John Craig Roak, found a avy iron-clad chest in a forgotten cor- r of the church vault. Among the con- nts was a beautiful Bible published in 99 by Queen Elizabeth's own printer d given to Gloria Dei by William Penn. ne Bible, weighing several pounds, is in arly as good condition as it was in the ys when Shakespeare was writing Hamlet."

Also in the archives is the Luther cate- ism translated in 1696 into the Indian alect by the Rev. Campanius, the first



CARVED ANGELS FROM SWEDEN

pastor of New Sweden. Not only did the early church care for settlers' spiritual needs, but it tried to bring the Gospel to the Indians of the Delaware Valley. Another valued item is the private Bible of the Rev. Nicholas Collin, the last pastor sent from Sweden. Dr. Collin, a close friend of Franklin and Washington, also became vice president of the American Philosophical Society.

Nowadays, Old Swedes' and its hedged-in burial ground present a quiet contrast to the busy river wharves facing it and the humble homes to the west. To its centuries-old tradition of ministering to the community has been added another task—keeping alive a portion of American church history of particular interest to Lutherans.

✠

"WHERE'S THAT CHURCH?"

ONE SUNDAY we came to a small town just about church time. We stopped at a gas station to inquire the location of the nearest Lutheran church.

The attendant scratched his head and said, "I think my wife goes to the Lutheran church; wait a minute."

"Hey, Joe," he called to some unseen helper inside the station, "where is that church my wife goes to, anyway?"

—ELIZABETH W. POWER

DP Designs Cheese Factory for His Sponsor

By ROLLIN G. SHAFFER

Estonian immigrants aided by LWA funds achieve success in Ca

RIGHT NOW CHICKENS, CHEESE and church fill all the waking hours for the Tundos.

Three years ago Tundo, an Estonian cheese maker, came to live at Wellesley, Ontario, with his wife and two children. They were DPs brought under the care of the National Lutheran Council. Now they have a modest house close to the cheese factory which Tundo designed for his sponsor.

Pastor Paul Eydt took me to see him recently. We went through the processing room where huge milk agitators were being scrubbed with hot steam and brushes. Then we came to the research laboratory with its rows of test tubes and arresting odor of new cheeses in the making. The fragrance of limburger dominated.

THERE I WAS INTRODUCED to a soft-spoken man of middle age. My first question was about his family. His 13-year-old son, Mr. Tundo said with fatherly pride, is doing well in public school. His daughter was graduated from high school this spring, among the leaders of her class. She now has a responsible position in the employ of a local bank.

"Is it true that you designed this factory?" I asked.

"Oh yes," he replied. "It is almost the same size and layout as the factory I once owned in Estonia."

We learned that Russian and Nazi invasions had twice wiped out his business. Currency changes left him with ten on the dollar. To avoid the second sian invasion, he fled with his fami western Germany to spend dreary ye refugee camps and makeshift housin letter to the Canadian Dairy Associ brought a response from a cheese n facturer at Wellesley, who became sor for the Tundo family, arrange their immigration and even built a house for their use.

IN THE NEW LARGER cheese factor signed by the DP, it became possi expand the business and to produc eral kinds of soft cheese in addition famous Canadian cheddar. At leas kinds are now in production. The Tu income has increased and they are planning and building a new hou Kitchener where they hope some d retire.

MRS. TUNDO HELPS CARE for chickens, purchased in partnership their sponsor. With the chickens in tion to regular work, Mr. Tundo from 5 A.M. until 11 at night. "I co keep this up forever," he admits, can stand it for several years until w good start in paying for our new h

The Tundos attend the local Lutheran congregation. Their succ ter heartbreaking reverses in Europ inspiration and a challenge to oth is an encouragement to Lutherans gifts to Lutheran World Action hav this kind of rehabilitation possib many thousands of people.

The Rev. Mr. Shaffer is promotional secretary for Lutheran World Action.

ommunity Center Completed at Kamata

H FRED J. FIEDLER

Gift from Children of the Church helps provide Lutheran mission building in Tokyo section which once was Communist stronghold

BEFORE THE WAR KAMATA, the southrnmost ward or district of Tokyo, was a anufacturing area. It became the vicn of heavy bombing attacks and almost its buildings were burned or otherwise stroyed.

Now a fine new building stands on a rominent lot in Kamata ward. It is the utheran center, opened early this year. permanent building, it adds considerly to the neighborhood and presents a ntrast to the small and temporary ones ected since the war.

Once a factory making moving picture achines occupied its site. Seven bombs opped inside the factory gate and all at was left were concrete foundations. nly a few minutes earlier, the owner's mily and employees had left for a safer ace along the river.

Four years ago the son of the owner the factory came to a Bible class in a stant part of the city and later was bapzed. Not long thereafter he brought a quest from a group of non-Christian omen that Lutheran mission workers tter Kamata to give Christian instrucon to the people. One reason for this quest lay in the fact that Kamata had come a communist stronghold and the ildren there were subject to its influce. They wanted their children to have answer to communism.

THE FIRST MEETING FOR BIBLE instruc- on at Kamata was held in May 1949. om that time until the new building ne available meetings rotated among three homes. These families gladly offered their houses for this purpose, but all are happy now that a more suitable place has been secured. Previously holding a Sunday school was impossible.

As soon as these families identified themselves with the Christian faith they were confronted with the communist accusation that Christians were doing nothing for the people. The new mission project in Kamata is a reply to this charge. Garments sent from fellow-believers in America for the relief of those in need have been distributed and gratefully received, providing further rebuttal to the communist challenge.

THE SAME YOUNG MAN whose request originated the work at Kamata learned of the mission's need for its own property and meeting place. He thereupon conferred with his family and arrangements were made for them to sell us their property, the site of the former motion picture factory. A year ago he also brought to us the request from a group of downtown Tokyo office workers for Bible teaching, which resulted in a study group now meeting every Sunday evening. On the day the Kamata building was opened, he told us that his father and mother want to be baptized as Christians.

When the building at Kamata was completed, a dedicatory service took place with 150 people in attendance, including the chief of the ward and his staff. Although not a Christian, the ward leader expressed a very sympathetic attitude to-

ward Christian work and offered to provide such assistance as he could.

The baptized membership of the Kamata congregation numbers 20 adults and two children. The new structure, standing on a very favorably located site of half an acre, has 88 tsubo (3,168 square feet) of floor space. It is intended for use as a kindergarten, day nursery, and for other community activities, as well as for Sunday school and church services twice on Sunday and on each Thursday evening.

When the Sunday school began in this new building 180 children were enrolled. When the weekday kindergarten opened, 51 children were admitted. Soon other parents learned of it and now the enrollment is up to 80 with many other applications on hand. The limit that can be accommodated under present conditions is 80. To add to this community response, the enthusiasm of the recently organized Mother's Association has manifested itself in unsolicited gifts of articles of equipment. Their most recent objective h been raising a fund for a piano.

While the little congregation Kamata was struggling into existenc working, planning and hoping for tl future, the children of America were gi ing. We wondered where and how v could secure the money needed for tl purchase of the property to continue o work. Then funds were offered us fro the Children of the Church. It was ju what we needed, for while the Kama work is also in behalf of grown peopl it is definitely known as the work of tl Children of the Church, to help childr of Japan.

At the opening service the lady wh spoke for the people of the communi expressed their deep appreciation for wh the Children of the Church have done f Kamata. The opportunities there and tl response of the people convince us th this is a good investment.

Lutheran Center at Kamata
Congregation at the opening service

HOW TO STOP WORRYING

By VIRGINIA VEEDER WESTERVELT

A moment of panicky fear on the lake taught Ann Elliott that trust in God's loving care is the only real remedy

"I CAN'T GET TO SLEEP until the boys come home," Mrs. Walker said as she tucked a pair of mittens into the LWR box. "I know it's foolish, but I lie there and think of all the things that might happen."

Ann Elliott reached for her needle and the mending pile. "I know. Janet never comes in until after midnight. But I've found a very simple formula for not worrying."

"You mean you just don't let yourself think of accidents and tragedies? I've tried that, too, but I guess my imagination is too good. I have them all in the hospital or the morgue before I hear that front door open." Roberta Walker adjusted her glasses and went on, "Reach me that pile of socks, will you, Margaret? I wish people would mend things before they send them in for Lutheran World Relief."

Margaret Peabody smiled. "It would save our committee a lot of work, but I don't mind as long as we have plenty of clothes to fill the boxes. What were you saying, Ann, about a formula? My children aren't old enough yet, thank goodness, to go out on dates, but at the rate they're growing, they'll be there before I know it. This red snow suit was Marcia's last year, and now look at it."

ANN ELLIOTT looked up from her sewing. "They do grow up quickly, don't they? Yet this so-called formula of mine applies at any age."

"How to stop worrying? You must have read a book."

"I did," laughed Ann," but not that one. I used to be a terrible worrier. When Janet was little, I was always afraid she would smother in her crib, or fall out of her high chair."

"But you read about those very things happening every day," Roberta objected. "How can you help worrying about them? And when young people get out in a car, anything can happen. My boys are good drivers, but they go so fast. And you never can tell what someone else will do. You can be glad Marcia's little yet, Margaret."

"I am," admitted Margaret. "Though when she doesn't come home from school right way, or when she's sick, I can't help worrying either. Do you mean to say you never worry, Ann? It must be nice to have a temperament like yours."

"It isn't temperament, I'm afraid," answered Ann. "I told you I never liked

to let Janet out of my sight for fear that something might happen to her. But one summer when she was four, we were visiting friends at a lake. Janet was afraid of the motorboat and refused at the last minute to ride up to the store at the end of the lake with us. So I told her she could go back up to the cottage and help the older women get supper. We watched until she had started up the path, and then we chugged off.

"The sun slanted down into the lake, and the mountains made long shadows against the shore. We were quite a distance from the camp, but when I looked back I thought I saw a small figure on the dock. It did not move at all and I decided it must be a pile of pillows and blankets someone had brought down to the dock for the steak roast.

"BUT WHAT IF IT WERE JANET? Suppose she hadn't gone to the camp? They would think she was with us. If she should fall off the dock, would she be missed until we got back? I hated to ask our host to turn around now, for the store in the village would be closed unless we got there in a few minutes. I had taught Janet to be very careful when she was on the dock. She knew she must lie on her stomach if she wanted to look over into the water. She was a serious little thing, more cautious than foolhardy. Yet she was small. She could not swim and accidents do happen.

"I felt panic rising in my throat a the urge to get to her was overwhelmi But just as I opened my mouth to s 'Please take me back,' I seemed to h a strong, very calm voice saying, 'Pea be still.'

"It was the first time in my life tha had ever felt the actual presence of G I had gone to church; I had prayed had taught Janet her prayers. Yet h on the lake, in the midst of a mount fear, I heard a voice speaking to t restless spirit within me: 'Be not afra And I remembered the words of psalm: 'He will give his angels cha over thee, to keep thee in all thy wa

"The voice erased the fear, and in place was a serene feeling that I gu you'd call faith. God was in charge. had taught Janet all the precaution knew, and now God was in charge. asked Him to protect her.

"We went on to the little store. came back down the lake in the gather twilight, and Janet came running to m us as we docked the boat.

" 'We're all ready for the steak roa she called. 'Hurry up. We're hungry.'

"Thank you, God," I whispered.

THE WOMEN WERE SILENT as Ann f ished her story; only their hands w busy tying up the boxes.

Then Margaret sighed. "We do bu up our own fears, don't we?"

And Roberta said, "I think I kn now which Book you read, Ann."

OF OURSELVES we merely grope about in darkness and ignorance. We are like the children of Israel in the wilderness, who need the pillar of cloud and the pillar of fire to guide them. The Holy Spirit is our Guide. He leads us that we may not miss the way. He directs us in our study of the truth which he has revealed. Let us be sure to follow his guidance.

—From *Mercies Manifold* by JOHN W. BEHNKEN (Concordia)

BABY SITTER PROBLEM

"CONNIE!" CALLED DAN, "where are my socks? Haven't I any clean ones?"

Dan can fix a washer in the bathub or put a new cord on the toaster in a jiffy, but when it comes to his own clothes he's more helpless than three-year-old Susie.

My voice doesn't carry unless I yell like Betty Hutton, so I left the children in the kitchen where I was giving them an early supper. From the foot of the stairs I answered, "Look in the left-hand corner of your second drawer. I put some there yesterday."

From our bedroom came the sound of drawers opening and closing. Since the stairs go straight up from our living room, every sound comes straight down—which has its advantages and disadvantages.

"Here they are. Couldn't see them under all this other stuff."

"Yes, dear," I answered meekly.

HOWEVER, DAN CAUGHT the laughter in my voice for he laughed, too. "All right, all right. So there's a knock in my motor. At least I'll be dressed in time for this shindig tonight. When's the sitter coming?"

"Alice will be here in about 15 minutes. I'm all ready except putting on another dress when I'm through with the children's supper."

Returning to the kitchen, I was greeted with indignant protests.

"Alice? Is Alice coming?" demanded Karen. "I thought we'd have Nancy."

"Nancy couldn't come. She's going to Carrs'. And I know you'll like Alice just as well when you know her better."

THE MELTONS—a typical family such as you might find in any of our congregations—will be in "The Lutheran" every week. Mr. Melton is a mail carrier. Mrs. Melton has her hands full in keeping up with their three children—Susie (age three), Peter (six), and Karen (nine). The Meltons are keenly interested in their church, and spend a lot of their time in church work.

"Alice doesn't do anything," complained Peter. "She brings comics but she won't read them to us."

"She won't read them to us," echoed Susie. While she and Pete argue at times, three and six seem to have more in common than six and nine. This past year Karen has stepped into an entirely new world where the other two are either cute or a nuisance, but never equals.

Tonight, though, the feeling was unanimous that they did not want Alice.

"She talks all the time on the phone and she turns the radio so loud we can't sleep." This time Karen took up the tale.

"She doesn't hear our prayers," accused Pete.

THIS TIME I WAS SURPRISED, for I had left instructions the last time Alice was here about the children's bedtime ritual. "I thought Karen read your Bible story and you all said your prayers."

"There were lots of big words," said Karen and when I'd ask her, she'd just say, 'Oh, skip it.' "

"And when we said our prayers she cracked her gum so loud God couldn't hear a word we said!" Pete declared.

"Oh, now, Pete," I laughed, "you know

God can hear even when you say the prayer inside yourself and don't say it out loud at all. Alice shouldn't crack gum, but God can still hear."

"No, He can't," Karen backed her brother. "Our teacher said so. One Sunday morning Mrs. Larsen said, 'I can hardly hear you myself for all that gum cracking. How do you expect God to hear you way off in heaven? Put your gum in the basket and we'll say the prayer again. Maybe God will hear us this time.' "

Poor Mrs. Larsen! How horrified she'd be to know the children took her so literally. In trying to make the worship of the Sunday school more reverent, she had exaggerated and, of course, it was the exaggeration that stuck in the children's minds.

You have to be so careful what you say, for you never know what chance remark they may get hold of and take as gospel truth. A mother has a better chance than a teacher to know what her own youngsters are thinking. Just the same the responsibility frightens me at times.

"Do we have to have her?" besought Karen. "Can't you call someone else now, before she comes?"

"She'll be here any minute, now, and you must remember she's our guest. Be nice to her and go to bed like good children and I'll never ask her again unless you want me to. I promise. How's that?"

KAREN AND PETE AGREED quickly, but Susie started to cry. "Don't go, Mommy! Don't go!"

It was hard to take her little arms from around my neck. If we'd been going out for our own pleasure, I would surely have weakened and stayed home. You try so hard to develop a happy atmosphere in yo home. You build up the habit of fami prayers at bedtime. Then you turn yo evening program over to an adolescent wh still is pretty much of a child herself a this is what happens!

Dan appeared in the doorway, lookin clean and alert and pleased with life, ju in time to take the brunt of my frustratio

"Whoever thought up this idea of ha ing a covered dish supper for the counc men and their wives, hadn't much consider tion for the ones with small children," muttered.

But at the change in his expression, caught hold of myself. After all, the id was to give these men who do so much f the church an evening's relaxation. And th surely deserve it. No one knows that bett than their wives.

"Never mind, we'll soon be straighten out here. Now all of you be good childr and be nice to Alice and tomorrow nig we will try to think of something we wou all enjoy."

"Ice cream? Can I have ice cream?" c manded Susie, rainbows on her lashes.

"Don't tell me now," I insisted in mo horror. "You might change your mind b fore tomorrow. Maybe you'd better not ev tell one another. When you go to bed, thi real hard, and tomorrow we'll all deci together."

THE DOORBELL RANG and Dan glanced his watch. "Prompt, anyhow. Shall I a swer or do you want to go?"

"I'll go. I want to talk to her a minut

As I opened the door I could hardly k back a chuckle. The wide-eyed bobby-so smiling at me hardly looked the monster children tried to make out.

LORD, give us the courage to say "No" to everything that makes it more difficult to say "Yes" to Thee.

—From *Prayer* by PETER MARSHALL

The Gospel for the Twelfth Sunday in Trinity is written in Mark 7:31-37

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

JESUS COULD NOT STAY away from his work. Even when working put his life in danger, he went about his Father's business.

The Second Sunday in Lent we observed that when Jesus heard Herod Antipas had murdered John the Baptist, he took his disciples away from the territory of Galilee. Knowing that Herod might also be after him and his followers, Jesus traveled northwest toward the coastal cities of Tyre and Sidon. There he would not only find safety but possibly some rest and relaxation too. The disciples were worn out from the work.

You recall that Jesus didn't get much of a vacation. He no sooner arrived in the coast lands than a woman of Phoenicia begged him to heal her daughter.

How long Jesus stayed there after this event we do not know. Nothing is recorded of his journey except this one incident. He probably didn't remain long, for Sunday's Gospel lesson tells us that Jesus left the coast lands and headed back toward the Sea of Galilee.

INSTEAD OF RETURNING by the shortest route, which would have been through the area governed by Herod, Jesus skirted the edge of the territory of Galilee, passing along the borders of the Decapolis. Jesus' route took him to the Jordan River at a point some 10 or more miles north of the Sea of Galilee. Then he turned south. He journeyed along the east bank of the river to keep out of Herod's jurisdiction, which lay west of the Jordan.

We usually think of Palestine as having been a distinctly Jewish area. This happens because we only hear about it from Jewish sources. Actually there was considerable Greek influence there. The phrase "the borders of Decapolis" reminds us that an entirely different way of life was being lived side by side to the Hebrew culture.

The word "Decapolis" is Greek, coming from "deka" (ten) and "polis" (city). Forms of both Greek words are found in our language, for example, *Decalogue, decade, "Decca"* records, *Anapolis,* as well as such related words as *politics.*

"Decapolis" means "ten cities." It refers to a federation of cities noted for their Hellenistic (Greek) way of life. I doubt whether anyone really cares which the ten cities were, but if you are like me, you won't be happy till you've seen the list. So, they are: Canatha, Damascus, Dion, Gadara, Gerasa, Hippos, Pella, Philadelphia, Raphana, and Scythopolis.

WHEN JESUS reached the Sea of Galilee, he was immediately recognized. People brought him a man who was both deaf and unable to speak understandably. His friends asked Jesus to help him.

There was no way for this man to make himself understood. (Probably he could not write.) When he wanted something, he had to hope that someone might notice his want and help him. Neither could he hear all the beautiful things we take for granted. For him no birds sang, no children laughed, no dogs barked. He never heard the splash of a fish jumping in the

pond, or the croak of a frog in the marsh. He never heard the swelling of music, the wind in the trees, the rustle of grass bending before the breeze. He never heard the spoken word of God. When he had trouble, or pain, or sorrow, no one helped him. People didn't understand him, what he wanted. If they did, he could not hear their encouragement or their sympathy.

Then he was brought to Jesus. Jesus took the man to one side. He put his fingers to the man's useless ears. He took saliva and touched the man's confused tongue. He looked to heaven. He sighed. Then he said, "Be opened." And immediately the man's ears were opened and his tongue was loosed.

NOTICE THAT JESUS did four different things in curing this man. All four were essential.

1. He touched the man's ears and tongue. The stranger could not have understood had Jesus spoken to him. By touching the ears Jesus showed that he knew the man was deaf, by putting saliva on the man's tongue Jesus showed that he knew the man had trouble speaking. (Saliva was generally considered to have curative properties. By this gesture Jesus is showing that he will cure the man. See also Mark 8:22-26.)

2. Jesus looked to heaven. "I will lift up mine eyes . . . My help cometh from the Lord, who made heaven and earth." Through that upward glance Jesus showed the man where his help lay. He acknowledged that his power was through God.

3. He sighed. The sigh was a visible act of compassion. The man could see the sigh. Jesus showed that he sympathized. He was sorry. Now the man knew that Jesus understood, had the power to cure, and cared.

4. Jesus acted. He used the power God gave him. He said "Ephphatha" (Aramaic for "be opened"). He used n magic charms, no holy water. He simpl spoke with authority and power.

The words of the people who witnesse this event show that they considered th healing as a partial fulfillment of Isaia 35:5, 6: "Then shall the eyes of the blin be opened, and the ears of the deaf sha hear. The tongue of the dumb shall sin and the lame man leap as the deer."

Apparently we do not have the powe to heal that Jesus did. Perhaps it woul be safer to say that if we have the powe we don't have the faith and sense to use i Whether we lack power or understand ing, there is still much that we can d

SEVERAL WEEKS AGO we listed some o the nature miracles. It is appropriat therefore, to mention now some of th healing miracles. Notable in the O Testament are the cure of Miriam's le rosy and Elisha's healing of Naama Most of the miracles pertaining to sic ness in the Old Testament deal with th inflicting of it rather than its cure.

Among the healing miracles of Jes are those of the nobleman's son, the par lytic, Peter's mother-in-law, the man wi the withered hand, the cleansing of t lepers, the restoring of sight to the m born blind.

We cannot be sure exactly what d eases Jesus healed or whether there we some he did not heal. Medical knowled in Jesus' time was even more limited th it is today. Many different types of d ease may have been classed as lepro which would now have other names. T same thing is true with demon possessio

Yet apparently Jesus cured all w came to him with a right faith. Jes source of power is the only source. one has ever been cured of anything c cept by the power of God in nature, life, in Jesus.

Personal Problem Clinic

Foolish request?

QUESTION: My brother Edmund died a short time ago. He left a strange request in regard to disposal of his body. He asked that his remains be cremated and the ashes be scattered from a plane over — mountain, where he had spent summer vacations.

Ed was a fine fellow—industrious, loyal, and sensitive. For some unknown reason he had little or no interest in women and he never married. He held a number of unusual ideas. The above-mentioned request is a fair sample.

Should such a ridiculous request be carried out? We ignored it, but some of us are wondering whether we did right.

REPLY: This question could be answered by yes or no, and either would be correct, depending upon the kind of reasoning one would employ or the background of the reasoner.

Actually there is no good reason why an individual's wish should not be carried out, if it is within the bounds of possibility, and hardly any less reason why it should not be ignored. What difference does it make what happens to the physical elements? Generally, however, we try to do for departed relatives and friends what they have preferred, or what expresses our regard for them.

In this case you have already made a decision and have carried it out. Let that decision stand.

Emotion gone wild

QUESTION: A few weeks ago I was having my dinner in a restaurant, a few days after a particularly revolting murder of a young mother had taken place about 60 miles away. That outrageous murder and the effort to capture the offender were on everyone's mind and lips.

Several people at a near-by table were talking about the murder and expressing their opinions freely. Then one man spoke up and said, "When they get that — I'll tell you what they should do. They should tie him up to a stake and build a good fire around him—at a little distance, and let it creep up on him. Give him a chance to do some yelling. And if anyone objects, tie him up too."

What should one say to such a fellow?

REPLY: Such a sentiment is violently at variance with Christian ethics and with civil law and order. People who surrender to that kind of feeling cease to think. Their self-control is practically gone, and they become a menace in any time of stress or excitement. Such a sentiment is dangerous in itself, but it could also quickly lead to the seizure of an innocent person, to disregard for facts, and to actual violence.

It is hardly likely that in the heat of excitement anything could be said that would accomplish much good. Such an uncivilized state of mind is not cured in a flash. If such a sentiment becomes an immediate threat the person involved may need to be physically restrained.

What is needed, of course, is sound Christian education in facts, attitudes, and behavior over a long period of time. But it is not practicable to specify cures or preventive means for particular difficulties. No one can predict what kind of situations may arise. The next emergency may be very different from the one against which steps have been taken.

Christian education of children, young people, and grownups on the whole relationship of man to man and man to God is the real need. Nothing less will be sufficient. We have to help all ages fully to realize and strongly to feel that human life is sacred—even that of a criminal. We must create understanding of and sentiment for a Christian quality of justice, carried out in ways that are legal. And a Christian wants also to see justice tempered with mercy.

—EARL S. RUDISILL

Introduction to Jesus

The Work and Words of Jesus. By Archibald M. Hunter. Westminster. 196 pages. $2.5

Among famous last words are those that closed a debate in this manner: "The gentl man of the opposition is indebted to his imagination for his facts!" That devastating jud ment can be made about most recent popular "Lives" of Christ. Hung upon a slend thread of fact, most of the highly publicized lives are more fiction than biography. B there are exceptions, and one of them is A. M. Hunter's *Work and Words of Jesus.*

In this little book one of Scotland's fore-most scholars has given us a discerning, in-spiring, reverent interpretation of the life of our Lord. Here is a scholar who writes as an evangelist. While he makes no claim to originality, he takes what often is dusty scholarship and makes sense of it for the ordinary reader, and fascinating reading too.

While this book was written primarily to supply divinity students with a brief sum-mary of the mission and message of Christ, embodying the results of recent theological study, the book deserves a much wider au-dience than that found in our seminaries. It will be a boon to many a Sunday school teacher, and any intelligent church member will be a better Christian for reading it.

This reviewer first became acquainted with Dr. Hunter's writing through two other little books, *The Message of the New Testament* and *Introducing the New Testament.* The reader who knows nothing of New Testa-ment research and study would perhaps do well to read one or the other of these little books by way of introduction to this most important subject. JOHN W. RILLING

Minneapolis

UNESCO and Race

Statement on Race. By Ashley Montagu. By Henry Schuman. 172 pages. $2.

It was with some misgivings that I ap-proached this book. After all, what more could scientists say about race than they al-ready had said many times?

The book's purposes did sound promising. It was to be complete but in simple lan-guage; it was to be authoritative in several convincing ways.

The book has been found to fulfill i purposes in excellent fashion. It is writte as a primer for the average reader; the fe technical terms used are carefully explaine

A more complete summary of the maj findings of science in regard to race wou be difficult to find. Even persons who ha read widely in this area will be met wi important new information and insights.

The foundation of the book is the offici statement of the United Nations on race. T author was a member of the committee 11 scientists from eight nations who prepar the statement; he wrote the original dra Twenty other outstanding social and bi logical scientists of the world aided its d velopment as it went through a total of fi drafts, and gave it final approval. Eve effort was made "to eliminate weak and d batable points, to search out 'holes' a doubtful statements"; and finally agreeme on all points was complete.

This official UNESCO statement by e perts on race problems is considered item item in this book. Professor Montagu, a thor of several other books on race, tal each of the brief 21 statements, explains a parts that may not be clear to the aver reader and gives important supporting fa and illustrations.

A selected bibliography with brief scription of each book or pamphlet, an ind thorough notes, and a description of how basic statement was prepared all add val

This book should stand for a long ti as the most simple, definitive, concise a readable scientific work on race.

Oneonta, N. Y. HERMAN KEITEL

About Frank Buchman

The Oxford Group, Its History and Significance. By Walter Houston Clark. Bookman. 268 pages. $3.50.

Frank Buchman and Moral Rearmament are interesting to Lutherans. This summer a resurgence of Moral Rearmament is occurring at Mackinac Island, Michigan. Thousands of men and women from all over the world are gathered together for a discussion of its principles as they apply to modern problems. Its central figure is Frank Buchman, a Lutheran minister.

The Oxford Group, Its History and Significance is based on a dissertation presented for a doctor's degree at Harvard University. Dr. Clark endeavors to give an objective and impartial treatment of this movement, presenting both its weakness and strength.

Dr. Frank Buchman's life, background, and the factors which have shaped his thought are analyzed. A psychological study of his personality is also attempted.

The Oxford Group is one of the big enigmas of modern religious life. Though primarily a moral movement it emphasises God's personal guidance in the minutest of matters. Buddhists, Confucianists, Catholics, and fundamentalist Baptists are among its adherents. Christ has no significant place, nor is theology important, yet many have been "converted" through it and a large number of influential ministers in all denominations were led to enter the ministry through its influence.

Since the Oxford Group has changed to MRA, it has appealed to thousands of national leaders in Europe and America. But in the transition it has lost many of its earlier enthusiasts who believe it has prostituted its earlier principles.

Dr. Clark has written a book which helps in understanding this group, though he does not convey to the reader any feeling of the charged atmosphere of the meetings which "changed" people so drastically, nor does he give detailed information on the movement in recent years.

MRA is very much alive today. It is difficult to predict how great its influence will be in the future. Dr. Clark's chapters on why the group appeals, and what churches can learn from the movement are of special merit and can benefit anyone interested in making religion more personal and usable.

Carthage, Ill. ALTMAN K. SWIHART

Religious Philosopher

Dream and Reality. By Nicolas Berdyaev. Macmillan. 332 pages. $4.50.

A half-century as a writer on philosophy and religion is reviewed by this autobiography. It will be of interest chiefly to those who have read Berdyaev's other books.

Berdyaev is a modified Russian Kierkegaard who prefers the term "existentialist" to other labels for his philosophy. He praises Dostoievski's method of presenting philosophy in the form of novels. He is opposed to any philosophy which begins with objectivity and neglects the subject which "begets the object."

He takes the middle position with regard to Marxism. "If Marxism is in earnest about its avowed aim to liberate humanity from servitude to economics, then I am a Marxist." But his emphasis upon the creative act and "freedom," which reminds one of Schelling and Fichte, makes him a critic of the communist state which he criticizes without despairing. The regeneration of Russia must come through the Soviets and not from without by invasion.

Like his ancient counterpart, Socrates, he finds it strange that honors should be bestowed upon him. He has done nothing which is pleasing to his backward glance.

Springfield, O. ROBERT G. REMSBERG

Except the Lord Build the House. By Paul W. Milhouse. Evangelical Press. 80 pages (paper cover). $1.

This series of 14 directed meditations is intended to provide brief private devotions for a newly married couple. It deals with such subjects as family prayers, careless speaking, patience, envy, arguing, stewardship and budgets, and the like. It would be suitable for presentation to young couples by pastors or friends as a wedding gift.

OVERSEAS

AUSTRALIA: Sydney, July 12.—An Anglican evangelist, who has visited United States nine times is at present visiting Australia. He is Canon Bryan Green, rector of St. Martin's, Birmingham, England. Described as one of the greatest missioners in England today, Canon Green has already conducted a successful preaching mission in the diocese of the St. Paul's Anglican Cathedral, Melbourne, and is now delivering the Moorehouse Lectures in seven daily sessions. His subject is "Evangelism." On completion of his Melbourne assignments, he will visit other Australian cities and then proceed to New Zealand.

Canon Green has been insistent in telling his Australian audiences that Christianity locked up in churches is not real Christianity. The church must go out among the people if it is to gain any real influence among them. There can be no half-measures if the world is to be saved from atheistic secularism.

Mr. Green believes that there has been a definite turning towards religion in America and a slight turning in England. A great change has been evident in the Church of England since it has interested itself in Christian social work. It could no longer be fairly called "the Conservative Party at prayer."

Canon Green has himself taken a leading part in bringing the Christian message to the working classes. In Birmingham, the second largest city in England, he is right among the workers. "I go to church only on Sundays," he tells his audiences. "From Monday to Saturday I am doing parish work and speaking at factories. We must face the fact that to most people their factory or office is the center of their existence now. The thing to do is to have the church service at the factory. If the Communist party meets monthly at the factory, let the Christian church have its monthly meeting there too. It is no use going to a factory and pleading with the workers to go to churc next Sunday. A few might, but most won't

Canon Green has none of the spectacul showmanship of some American evangelis who have visited here. In manner and pe sonality he echoes the average Engli clergyman.

ANOTHER PROMINENT VISITOR at prese in Australia is Dr. Henry Smith Leiper, New York, the associate secretary of t World Council of Churches. He was invit to this country as an official visitor to t jubilee celebrations of the Australian Co monwealth, and took part in the great servi of thanksgiving and rededication at Ca berra on June 17, arranged by the Australi section of the World Council. His six weel tour of Australia will conclude in July.

While in Australia Dr. Leiper is telli the story of the development of the Wor Council of Churches since its inaugurati at the Amsterdam Assembly and is endeavo ing to help the member churches in Au tralia with the development of their Christi unity program at the local level.

His subjects in Australia have include "Christ and the World Community," "Go One Family and Man's Divided Worl "Seeking Togetherness in God's World-w Family," "The Great Physician Prescril for a Divided World," "The Atom and Old Adam," "Communism's Challenge a the Church's Answer."

Several more prominent churchmen fr overseas are scheduled to visit Australia t year in connection with the Commonwea Jubilee celebrations. Next to arrive will the Moderator of the Church of Scotla the Right Rev. Dr. W. White Anderson. October there will be a visit by the Ar bishop of York, Dr. C. F. Garbett, who been invited by the Anglican Primate Australia, Dr. H. Mowll. He will giv series of lectures on: "The Relevance of Christian Faith to Present Conditions."

Overseas Lutheran visitors to Australia in recent months have been Dr. T. P. Fricke, executive secretary of the board of foreign missions of the American Lutheran Church, and Dr. George Vicedom, of the Mission Institute, Neuendettelsau, Germany. Both attended the Field Conference of the Lutheran Mission, New Guinea, and while in Australia addressed local Lutheran congregations.

Next month the president of the International Walther League, Prof. O. H. Theiss, will come to this country to attend the jubilee convention of the Australian Luther League, the young people's organization of the Evangelical Lutheran Church, which is affiliated with the Lutheran Church—Missouri Synod.

Prominent English preacher and author, Dr. Leslie D. Weatherhead, who has been visiting Melbourne, Australia, at the invitation of the Wesley (Methodist) and Independent (Congregational) churches of that city, has had little difficulty in attracting large audiences. When he preached at the Wesley Church in Collins Street, Melbourne, the church, which has a seating capacity of over 2,000, was packed, and people stood in doorways and in front of the building or listened from cars parked in the street as his voice came over the public address system. Throughout his 10-week visit, which has now concluded, he drew unusually large crowds. An enthusiastic welcome was given him at the Victorian Methodist Conference, and all his addresses were well publicized by the Melbourne press.

However, Dr. Weatherhead's liberalistic views invoked the ire of his conservative listeners. Exception was taken to his reference to certain Methodist hymns as "silly, sentimental slobber," and to his reference to the hymn, "There is a fountain filled with blood," as "revolting, and even horrible." He advised audiences to write "their own creeds" and, in the course of an address on the "Authority of the Bible," to "blue-pencil their Bibles."

A deluge of letters of protest reached the editor of the Methodist church paper, *The Spectator,* which refused to publish them, whereupon the matter was taken up by the evangelical weekly paper, *New Life,* which published some of these letters "in the interests of Methodists and Christian people generally."

The writers charged that "a great change has taken place in the outlook and spiritual power exercised by the Methodist Church. Higher Criticism and Modernism, with the resultant worldliness in the pew, have done their deadly work."

It was recently announced that a delegation of five from the United Evangelical Lutheran Church of Australia would attend the Lutheran World Federation Assembly in Hannover, Germany, next year. They will be: The president-general, Dr. J. J. Stolz; the vice president, the Rev. J. Doehler; the president of the New South Wales District, the Rev. J. T. P. Stolz; and two laymen. It will be the first time the UELCA has been represented at a world assembly of Lutherans. —L. W. LOFFLER

North Adelaide, South Australia.—Providing spiritual and material assistance to the 25,000 Lutherans, former displaced persons, who have arrived on this continent for resettlement, continues to be a major problem of the Lutheran Church in Australia.

The church itself has only slightly more than twice as many members as there are new neighbors, since the United Evangelical Lutheran Church of Australia has 31,000 members and the Evangelical Lutheran Church of Australia, 30,000.

There is an acute housing shortage throughout Australia and this is aggravated, so far as the immigrants are concerned, by their tendency to gravitate to the capital cities and other congested areas. Recently, the South Australia district of the UELCA purchased a private hospital for £10,000 and turned it into a hostel for immigrants. It is located in the suburbs of Adelaide and houses between 40 and 50 needy persons.

Lack of personnel and funds has prevented the church from carrying on as extensive a program of social service as it would like to. Professional people among

the immigrants appeal to the church for help in getting employment in their professions, but it is difficult to help them. Doctors, for instance, regardless of their qualifications, must study at one of the Australian universities before being permitted to practice.

Since 1947 ten former displaced person pastors have joined the United Evangelical Lutheran Church in Australia. Seven are from the Latvian Lutheran Church and three are from the Estonian Lutheran Chur

These "New Australian" pastors, as th are called, serve Lutherans of their own tionality groups in the four districts of UELCA and have established congregati now affiliated with that body. Since most the immigrants have settled in the cap cities, most of the pastors are in the m ropolitan areas.

—LUTHERAN NEWS BUREAU

LETTERS

TO THE EDITOR

Omit Jane Russell

SIR:

Why, on the pages of THE LUTHERAN, you should try in any way to justify anything connected with Hollywood is beyond my power to comprehend. This is especially true when it comes to a personality such as Jane Russell. I care not what her private life is; the world knows her as she appears in the movies.

Even the kind of religion which is quoted as being that of Miss Russell does not sound very appealing to me. I refer specifically to *"the non-denominational Hollywood Christian Group,"* which may be most anything.

I think THE LUTHERAN has made a terrible error in the publication of this article. Surely there are many worthwhile subjects that can be handled, about which there can be no question as to their worth. Why then waste ink and paper on something like this?

Ardmore, Pa. DONALD G. DOLL

SIR:

It is my guess that Jane Russell has put more sinful thoughts into the minds of young people in this country than any other one person. LOWELL SUND

Lakewood, Colo.

We checked the Russell article carefully and were convinced it was factual and fair. Obviously it is easy to go wrong on some of these highly publicized Hollywood folks. But we try to use a wide-angle lens in portraying Christianity in American life, and are happy to find evidences of faith in pla where it might not be expected.

Not so much deficit

SIR:

In the July 4 LUTHERAN you report operating deficit of Muhlenberg College being $100,000 for the academic year 19 1951.

The report of the auditors when the bo were closed on May 31 places the def at $78,760.20. This, in itself, is seri enough to indicate the trend of the situat confronting Christian Higher Education, I believe that it is unfortunate to repor figure higher than the actual one.

Allentown, Pa. ROBERT A. BOYE

SIR:

In the July 11 issue, Wagner College listed as having an enrollment of 936 in J 1951. The actual figure was 796 wh makes our expected loss only 15 per c next fall rather than 29 per cent as y figures show.

In the issue of July 4, there was a st ment that only five ULCA colleges en the year without a deficit, and we were numbered among the five. The fact of matter is that we ended the fiscal year w out an operating deficit.

ALFRED J. KRAHME

Staten Island, N. Y.

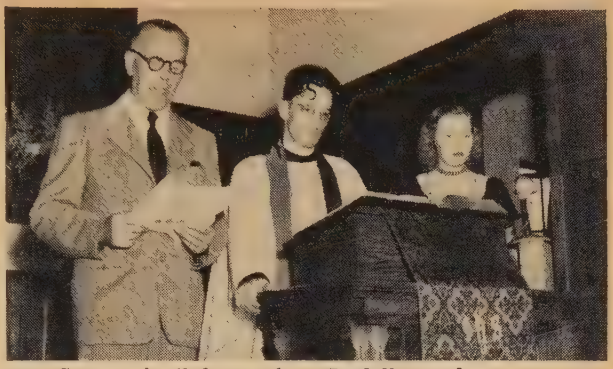
Financial figures on the 1950-51 col year were estimates reported at the meeting of the ULC Board of Educa Wagner had been reported as anticip a deficit of $15,000. It is a pleasure to l that in some cases things came out b than had been expected.

Festival American Style

On the day of the nativity of St. John the Baptist, date of a great religious festival in Latvia, over a score of Latvians gathered in Redeemer Church, Macon, Ga., to worship with each other. None has seen his homeland since the Exodus of 1944.

The DPs filled four pews in the front of Redeemer's nave as they listened to Pastor H. D. Kleckley (Georgia-Alabama resettlement executive for the National Lutheran Council) preach on the theme that "God hath made of one blood all nations of men for to dwell on the face of the earth."

As Pastor Kleckley preached in English (*see cut above*), his words were translated immediately, paragraph by paragraph by Kristaps Stegmanis (left, speaking in German) and Aija Bukalders (right, translating into Lettish). Stegmanis is employed by a Macon sash and door manufacturer; Miss Bukalders is a Macon department store clerk.



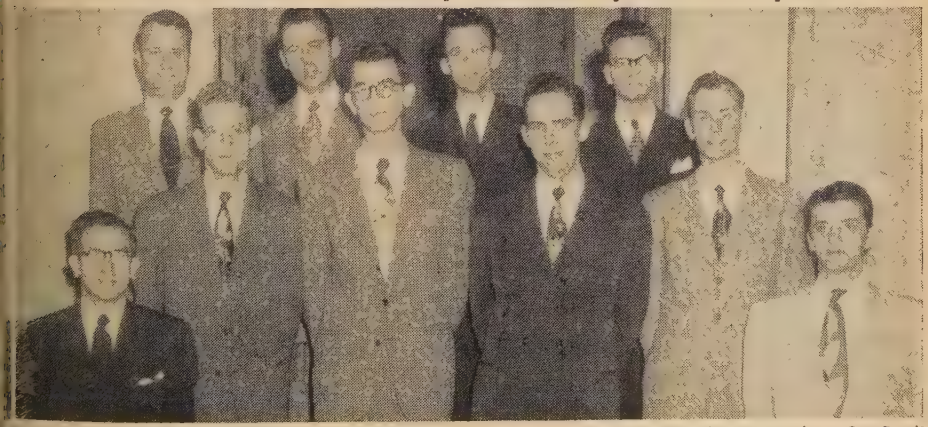
Before fleeing his native land, Mr. Stegmanis was an insurance executive in Riga; his wife is a doctor, and holder of a medical degree.

Reck Honored

Wittenberg College's Vice President W. Emerson Reck has been awarded the 1951 Medal of Merit by the Grand Council of Pi Delta Epsilon, honorary collegiate journalism fraternity for "significant contributions to collegiate journalism."

Layman Reck is the first recipient of the medal, initiated this year.

Ten Tarheel Pastors Recently Ordained by Carolina Synods



NINE of these ten seminarians were ordained July 8 by the North Carolina Synod in St. Paul's Church, Dallas, N. C. The tenth, far right, rear, was ordained earlier by the South Carolina Synod. All will serve in North Carolina, are (left to right, front row): Jasper Smith, Alvin Kuhn, Guy Crouse, Ernest Ridenhour, Jack Smith and Harold Rhoads; rear, Harry Robinson, Corley Lineberger, Hubert Linn and Thurmond Plexico. (Story on ordinations appeared in "The Lutheran," July 25)

WINNER HEUGES
. . . good chances

Primary Winner

Of the three known Lutheran laymen running for nomination to municipal offices in the July 24 Philadelphia primary, one won! He was Raymond Heuges, member of Bethel Church and past-president of the city's ELM Club.

Layman Heuges came out No. 2 man on the political totem pole in the 37-man race for five Republican nominations for councilman-at-large. His chances of election in November on a Dan Poling-headed ticket: good!

Custom in Triplicate

Forty-five years ago a class of six girls was organized in Trinity Church, Germantown, Pa., with Miss Fannie Garvin as teacher. Average age of the young women was nine. Six years later, the class had mushroomed to an enrollment of twenty.

Despite the fact that "Miss Fannie" moved from the community and had to give up her teaching assignment, class and teacher maintained contact with each other three times a year. Meetings were held at Easter time, Christmas and in mid-summer.

As the young women completed schooling, married to the altar and either entered professional careers or became housewives, they still maintained interest in the meetings, usually pursuaded their husbands to accompany them to the summer picnic meeting.

Last month "Miss Fannie's Class" gathered for the 45th time, discovered that 19 of the original 20 are still living. Sixteen were present from New Jersey, Pennsylvania and Washington, D. C., at the affair held near Hatboro, Pa.

Lund-Quist Successor

The Rev. Joseph Simonson, pastor of Christ (ELC) Church-on-Capitol-Hill in St. Paul, Minn., has been named executive secretary of the Division of Public Relations for the National Lutheran Council, succeeding the Rev. Carl E. Lund-Quist. He assumed his new post Aug. 1.

A native Minnesotan, Pastor Simonson is a graduate of St. Olaf College (1925) and Luther Seminary (1931). Following ordination by the Evangelical Lutheran Church in 1931, he was called to Moreland (ELC) Church in Chicago where he served until 1939 when called to the St. Paul congregation.

From 1925 through 192 he was secretary to MC Au ust Andresen, Minnesc member of the House Representatives; during th period, he studied law George Washington Unive sity. While a seminary st dent, he worked part time offices of the governor Minnesota, Commission Banks and the State Auditc He also served as chapla of the Minnesota State Se ate since 1941.

Austria-bound

Aboard the S. S. Arge tina outbound from Ne York City on July 13 w Boy Scout Joe Freeze, mer ber of St. Mark's Churc China Grove, N. C.

Joe was bound for t World Boy Scout Jambor to be held this week (Au 3-13) in Bad Ischl, Austr as a member of the U Boy Scout delegation.

The trip (which will i clude visits to North Afri Italy, Switzerland, Austr and France) was award

BOY SCOUT FREEZE
. . . outstanding youth

Joe by the China Grove Ro- y Club after he had been cognized as an outstand- ing young man of his area. Joe expects to be back in merica Aug. 28 when his ship, the S. S. Homeland, passes the Statue of Liberty through New York Harbor.

Chaplain Promoted

Chaplain David E. Kinsler, post chaplain at Fort Belvoir, Va., and former pastor of First Church, Parkersburg, W. Va. (1935-42), has been promoted to the grade of Lieutenant Colonel.

A graduate of Wittenberg College and Hamma Divinity School, he entered the army in 1942, serving with the 11th Armored Division in Europe during World War II. Since 1945, he has been assigned as assistant post chaplain at Fort Knox, Ky., then served a two-year term of duty in Japan before returning to The States for his current assignment.

CHAPLAIN KINSLER
. . . a lieutenant colonel

BRIEFLY SPEAKING

ULCA President Franklin Clark Fry's gift to a fellow pastor overseas during a recent European visit brought this note into Dr. Fry's office last week: "I cannot explain to you in detail now just what our position is financially, but you may be assured that in the existing conditions, your heartfelt gift is an especially great help. With heartfelt greetings for these days in 1951 in which we ask that the Lord may keep us under his protection and about which it is said in Matthew 28:20, 'I am with you always, *even unto the end of the world,*' I am fraternally yours . . ."

A pastor of a midwestern community, feeling that in a fast-moving age like ours, even bulletin board announcements must be served in capsule form, placed the following terse tidbit on his church board recently: "You—Church—Sunday—Thanks!"

Friends of Henry Endress, stewardship secretary for the ULCA, are ribbing him about what kind of an impression he left in Germany on a recent visit there. The other day, he received a letter addressed to: Stewardship Secretary and *Execution* Director of the Lutheran Laymen's Movement for Stewardship.

Gettysburg Seminarian John Hanks accepted a call to the Darlington (Pa.) parish effective June 1. He later submitted his resignation, effective . . . June 1st! Reason: Between the two letters, Uncle Sam had called him into the chaplaincy.

An English vicar came up this month with some worldly advice for fellow clerics: "If you must get married, do it for money!" Writing in his parish magazine, the Rev. Wilfred Ellis, of Wolverhampton, also said clergymen marry too early, advised them to wait until they are 35 unless they had "fat living." (The 60-year-old minister is a bachelor!)

In a recent bulletin received by members of Holy Trinity Church, Berwick, Pa., the title of the organ offertory, "Quartet and Prayer," appeared in print as "Quarter and Prayer." "It would have to happen on the day we were receiving a special offering for our building fund," commented Pastor Arthur W. Lawver.

Asked what life work he intended following, a youthful doctor's son in Zelienople, Pa., replied quickly, "I wanna be a 'ranch preacher' like Reverend Seiberling!" Pastor Seiberling is the busy superintendent of sprawling Zelienople (Pa.) Orphans' Home.

Dr. Walton Harlowe Greever (right), former secretary of the United Lutheran Church in America and well-known stewardship leader of the ULCA, presents first copy of his most recent stewardship publication ("Realities of the Christian Religion") to Deems Haltiwanger, of Columbia, S. C., area chairman of the Lutheran Laymen's Movement for Stewardship. The 120-page book is being distributed to LLM members

Westover Air Force Base (Mass.) Chap Richard Potter (left) bids bon voyage to Walter H. Traub, pastor of Kountze Memc Church, Omaha, Nebr., as the latter prepa to board plane taking him to Frankfurt, G many, to begin a series of air base preach missions. Lt. Col. Glen Shaffer (right) will company the ULCA pastor during his s through Germany (see "The Lutheran," July

CALIFORNIA

TV to Get Code of Ethics and Morals

MEETING IN HOLLYWOOD last month, members of the National Society of Television Producers voted adoption of a code of ethics similar to one governing morality and general conduct in motion pictures. (*NSTP is an association of 53 California producers who make shows for television film.*)

The preamble to the code sets the keynote: "The intimate impact of this medium in the home, and more particularly in sight and sound of the youth of our society, creates an immediate need for self-censorship within the television industry itself."

Ten sections (on crimes against the law, race and nationality, vulgarity, obscenity and profanity, religion and sex) are included in the code. Reasons underlying the code's principles are set forth by the members of NSTP:

1) No show shall be produced which has a tendency to throw the sympathy of the audience to the side of sin or wrong-doing.

2) Evil should never be presented al ingly nor attractively, nor should sympa be thrown against goodness and honesty

3) Natural law, which is the unwritten in the minds of God-fearing people, s not be ridiculed, nor its violation condo nor induced.

4) The law of the land may be show be violated for plot purposes, but in the the law must be upheld, and sympathy n not be shown in favor of the crime or violator, nor must the administration of tice be presented as being unjust, thoug singular offense by a court or official be presented without reflection upon system as a whole.

5) Efforts should be made to hold up admiration high types of characters an present story lines that affect lives for better, all toward creating a better kn edge of life and living, and to develop g conscientious thinking by pursuing the eral plan herein set forth, aimed toward improvement of mankind.

MICHIGAN

Laymen's Retreat Slated for Sept. 8-9

A LAYMEN'S RETREAT and Brotherhood workshop program will be held Sept. 8 and 9 at Gun Lake under the auspices of the synodical Brotherhood. The best Brotherhood leadership talent available is being secured. There will be accommodations for 120, preferably officers of laymen's organizations. *Registration deadline is August 15!*

The joint fall meeting of the Eastern and Western Conferences of synod will be held Sept. 10-11 at Gun Lake. Dr. G. Elson Ruff, editor of "The Lutheran," will be speaker; chaplain, Dr. J. Earl Spaid, synod's mission developer. Other participants: Dr. Calvin F. Stickles, Pastors J. Howard Laughner, Everett P. Bunck, and Vernon E. Kotter.

INSTALLATION of Pastor Charles T. Mueller at Redeemer Church, Lansing, by synod's President Alfred G. Belles, took place July 8. Pastor Mueller came to Redeemer from Olivet Church, Toledo.

THE ANNUAL CONVENTION of the synodical Luther League was held at Gun Lake July 6-8. Convention theme was "Christian Answer Boldly." Speakers included Pastor Lawrence M. Reese, of Parish and Church School Board.

WALTER M. BRANDT

MIDWEST SYNOD

Midland College to Raise $10,000

A DRIVE TO RAISE $10,000 for Midland College has been launched in the Fremont, Nebr., area by a committee of 33 businessmen who will handle the solicitation. The campaign will replace a $75,000 drive which had been planned, but is now postponed. The $75,000 was to have been used on a library building estimated to cost between $200,000 and $225,000.

A spokesman for the drive explained "we've decided to switch from the $75,000 building campaign to a $10,000 drive for current expenses because the latter will better meet the school's immediate needs."

HOAXES

story of the week

CHURCHMEN, it would seem, are not immune to becoming victims of cruel hoaxes.

TWO New York City Greek Catholic priests, Fathers Maxim Markiw and Peter Hewko, were recently approached by a glib "fixer" from Washington, D. C., who informed them in confidential tones of vital information regarding U.S. Government plans to "go underground" to escape atomic attack. All capital buildings, he explained, could be leased cheaply by private individuals providing they had the proper contacts. His alleged contacts: President Truman, Defense Secretary Marshall.

The priests swallowed the story, turned over $200,000 in church funds for a promise of several 99-year leases on Washington concrete and stone soon to be "vacated." They envisioned profits from sub-lease of these buildings being turned into a new church, school and summer camp for poor children.

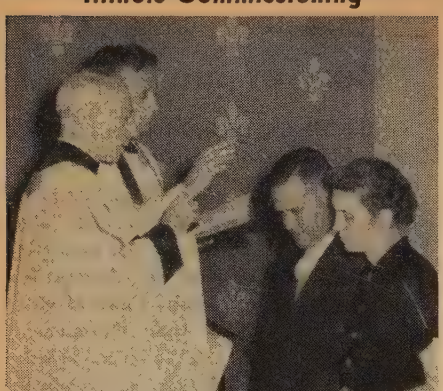
Eventually, the fixer was exposed before a Senate subcommittee. His best contact: a receptionist at a Pentagon information booth; the money: all gone!

IN HARLAN, Iowa, Baptist Pastor Arlin Halvorsen was contacted by a man identifying himself as an Army recruiter seeking a chaplain for an intelligence unit soon to be reactivated. Expecting a recall to active duty anyway, the clergyman was interested.

A nimble tongue and the hush-hush nature of the special intelligence unit enabled the officer to carry the hoax further: the congregation was urged to permit their pastor to enlist; resigning, the pastor was "ordered" first to Lincoln, Nebr., then to Helena, Mont.; between orders, he vacationed with his family in Minnesota. There, he was enlightened by the FBI. Since the Iowa congregation had proceeded with plans to call another pastor, the Baptist cleric is now seeking a call.

—DICK SUTCLIFFE

Illinois Commissioning



Commissioned by the ULCA Board of Foreign Missions for duty in Liberia were Mr. and Mrs. Albert Neubauer. Representing the board was Dr. Fred J. Fiedler (closest camera) who was assisted by Pastor Edward Nelson, of St. John's (Augustana) Church, Bloomington, Ill., where ceremony took place July 1. Mr. Neubauer will serve as business manager of the mission in Liberia; Mrs. Neubauer will be hostess at the new mission reception house in Monrovia

SOUTH ST. PAUL'S CHURCH, Hastings, Nebr., held a service of rededication on June 10. The entire church has been redecorated . . . ZION CHURCH, Hanover, Kansas, has been redecorated . . . FRIEDEN'S CHURCH, Lincoln, Nebr., has spent $4,000 on improvements.

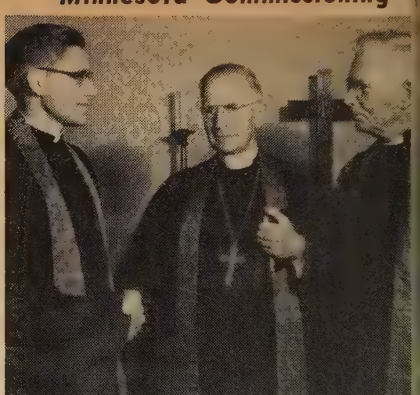
Salem Church, Fontanelle, Nebr., has reached the 50-50 budget objective, with one half of offerings going to benevolence.

THE REV. GEORGE HOUSEWRIGHT, Scribner, Nebr., has been named head of the new Audio-Visual Aids Department of synod.

JOHN HUTTENMEYER, Lincoln, Nebraska, Lutheran Resettlement Director, has announced that over 1,000 displaced persons have been resettled in Nebraska. A recent entry into Nebraska was classified as "Sauerkraut Processor."

THE REV. PHILIP BIBLEHIMER was installed pastor of Zion Church, Gothenburg, Nebr., June 17. LORIN J. WOLFF

Minnesota Commissioning



Commissioned by Augustana Lutheran Chu President (Dr.) P. O. Bersell (center) is the H David T. Lindell (left), who is under appo ment to serve as a missionary to India. Assis in the commission was Dr. S. Hjalmar Swar (right), executive director of the August Board of Foreign Missions. Representing ULCA's board was Dr. J. J. Raun, of the fac of Northwestern Seminary, Minneapolis. Pa Lindell will sail for India in October

NEW YORK

Rochester Church Camp Underw

BUFFALO—Reformation Church, Ro ester, is currently conducting its third nual "junior camp" on the shores of L Conesus. The camp, open to junior boys girls from the Sunday school, is under direction of Sister Josephine Gouker. camp, which began July 29, closes Aug.

EIGHTEEN PASTORS of the Rochester a conducted a two-day retreat on Canandai Lake. Highlight of the sessions were papers presented by local pastors on cur religious questions and problems. Partici ing were Pastors Alfred Beck, Carl B Louis Golder, John Kirsch and Edw Schaertel.

THE REV. HERBERT A. BOSCH, pasto Concordia Church, Buffalo, for nearly years, resigned to accept calls to churches near Buffalo—St. Paul's, Bloss

nd St. John's, Elma. His new work will be- Sept. 1. Having been in the ministry for years, the Rev. Bosch also held pastor- s in Port Jervis, N. Y., and Mansfield, io. His book, *Not Slothful in Business,* de the 50 best religious books list in 1928. e is a former president of the Western Conference, New York Synod, a member of the Comity Committee of the local Coun- cil of Churches and founder of the Buffalo Church Extension Society's "United Lu- theran Appeal" as well as one of its past presidents. He will succeed the Rev. John Vannorsdall who resigned July 1 to accept a call to New Haven, Conn.

What had been just part of the property to the rear of Holy Trinity Church, Buffalo, has been transformed into a beautiful setting of flowers and shrubs and is known as the "Garden of Praise." It all came about when a layman was relating to Pastor Ralph W. Loew his interest and enthusiasm over flower gardens. Immediately plans were thought out and work begun. When asked why he gave so much of his spare time to the proj- ect, this layman replied, "You wouldn't deny me my nine holes of golf, would you?" Scriptural thoughts are skillfully woven into the overall design. It will be used by groups and individuals as a place of study, prayer or rest. Permanent memorials, including an outdoor worship center, are planned. A service of dedication was held in July.

CHRIST CHURCH, Buffalo, celebrated the 25th anniversary of the ordination and pas- torate of Dr. John M. Strodel recently, pre- sented him with a purse. Dr. Strodel, a son of Christ Church, began his pastorate there immediately upon graduation from seminary. He is the only one of his class of 32 still in his first parish. Pastor Strodel, in honor of the occasion, had decided to present the con- gregation with 25 new members, but instead came forth with 48.

THE REV. GEORGE A. WHITLOCK has ac- cepted a call to St. John's Church, Lyons. Pastor Whitlock comes to Lyons from St. Thomas Church, Bronx, N. Y. He begins his new duties this month.

FREDERICK L. JENSEN

HOME MISSIONS

VIRGINIA: Synodical Home Missions Committee Chairman Luther Strickler reports a survey of the Hampton area of the Vir- ginia peninsula (where there is no Lutheran church at present) reveals 179 Lutherans there.

MICHIGAN: New "Spaid" work has been begun! Michigan Synod Mission-developer J. Earl Spaid hopes to have another mission congregation organized in the Allen Park area of Detroit in time for synodical recep- tion next May.

NOVA SCOTIA: The Rev. Richard E. Bieber, formerly of Mt. Penn, Pa., has arrived in Dartmouth to take charge of the mission development there. Services are currently being held in the Dartmouth Service Center; a choir has been organized, a Sunday school begun.

NEW YORK: The Rochester Mission Union, organized years ago as a group interested in giving impetus to the establishment of new congregations in the area, has been reor- ganized among churchmen of Rochester con- gregations. New president is Robert Schell- berg, of Reformation Church. Other officers include Arthur Sedler, Frederick Holderle and Pastor Walter Cowen.

PENNSYLVANIA: Laymen of the Spring- town (Pa.) parish are purchasing a $100 camera to be presented to Central Pennsyl- vania Synod, Home Mission Superintendent Martin Tozer, so that pictures may be made for publicity and as a record of new mission congregations.

NOVA SCOTIA

DVBS Report Excellent Attendances

HALIFAX—Vacation Bible schools were held in two parishes recently. At ST. PAUL'S CHURCH, Bridgewater, Parish Worker Hazel Brensler reported a total of 95 children en- rolled, with a daily attendance of from 65 to 80. Offerings were donated to Lutheran World Action.

At RESURRECTION CHURCH, Halifax, the

Recently completed was
$160,000 renovation of F
Church, Carlisle, Pa., wh
Pastor Harry Saul reports
provements included re
rangement of the chancel a
installation of a new $33,0
organ. During the three-y
program, the congregat
met all benevolences in f
including Lutheran World
tion and CHEY. The cong
gation will celebrate its 18
birthday this fall (see "
Lutheran," June 27)

largest enrollment in the history of the school for the last 10 years was noted. Eighty-eight were enrolled; attendance averaged 60.

Synod President C. H. Whitteker recently celebrated 20 years as pastor of the Bridgewater Parish. Special services were held to commemorate this event. Three members of the congregation who have an unbroken communion record during the pastorate were honored: Mrs. Clara Conrad, Mrs. Archie Hebb and Glenwood Rhodenizer. A Confirmation Rally was also held when all those who had been confirmed by Dr. Whitteker were invited to reaffirm their confirmation vow. Gifts were also presented to Dr. and Mrs. Whitteker from the congregation.

DR. WHITTEKER and the choir of St. Paul's Church were heard over the National Network during the religious period recently.

IN ZION CHURCH, Lunenburg, a stained glass window depicting "The Resurrection" was recently dedicated by Pastor Louis Bald. It was presented to the church by Mr. and Mrs. Bernard Mosher of Erie, Pa.

AT ROSE BAY, a set of white paraments was dedicated by Pastor Wallace Minke, a gift of Capt. and Mrs. Amos Crouse. At RHODES CORNER, Dr. Whitteker dedicated new lights installed in St. Luke's Church.

The annual meeting of the Northern Conference was held in St. James' Church, Branch LaHave. The sermon being delivered by the Rev. Wilfred Myra, papers were p
sented by Miss Alice Bald, student d
coness, Miss Elfriede Hartig, Pastors Sche
and Whitteker. Pastor Myra was re-elec
president, Layman B. Milbury, secy-treas

Estonians and Latvians met recently
Resurrection Church, Halifax, to unite
special prayers for all Baltic peoples
have been taken behind the Iron Curt
Teodor Brilts, with the Halifax Conservat
of Music, sang.

A LAYMEN'S RETREAT was held at
Synod Youth Camp recently. Those pres
met with Chester Myrom of the UL
Stewardship Office. A Youth Camp of s
odical Luther Leaguers was held July 28-

THE ANNUAL CONVENTION of the W
of the synod was held in St. John's Chur
Mahone Bay, June 27. Officers elected
cluded President (Mrs. Willis) Falkenh
of Lunenburg. DOUGLAS A. CONR

OHIO

Vandalia Lutherans Break Grou

COLUMBUS—When Edward Lodge, ol
member of St. Paul's Church, Pleasant V
(Vandalia parish), turned over ground
a $20,000 Sunday school addition July 15
recalled his boyhood days in 1872 when
had played around the construction mate
for the present church building. A daugh

and granddaughter made three generations of the Lodge line to participate in the new building groundbreaking. Speaker at the service was Ohio Synod Secretary E. Rudolph Walborn.

St. Paul's Church was organized in 1816 and has stood in rural territory between Vandalia and Dayton until this time. Now residential building for both centers is moving toward the Pleasant View area and the congregation has great hope for the future. Arthur H. Fabian is pastor.

After First Church, Dayton, saw the "Bookmobile" which Pastor Andrew B. Ellis was driving to the West Coast (to be sent to Kumamoto, Japan, for ULCA mission field service in rural evangelism) its members determined to support Missionary Ellis. No stranger, he had served as summer assistant in 1950. The congregation previously supported Missionary Victor McCauley in his work in India.

CHRIST CHURCH, Continental, celebrated the 50th anniversary of its founding on July 15, with an address by Synod President George W. Miley.

JOHN TORRENCE, Hamma Divinity School senior, is serving First Church, Miamisburg, this summer as student supply to Pastor Joseph W. Frease, and is holding services for near-by Stetler Church, Ohio's oldest Lutheran congregation.

E. RUDOLPH WALBORN

Busy Registration Desk

One of the busiest spots at recent Lakeside Summer School for church workers of Ohio Synod was registration desk manned by Ohio Synod Treasurer George Rinkliff (left) and Layman Irving Conrad, of the synodical summer schools committee. The 1,150 registrants made this the largest attendance in five years, second largest school in Lakeside history. More than 2,000 will have attended synodical summer activities by summer's end (see "The Lutheran," Aug. 1)

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.
16th AVENUE at Grant Street
One block north of the State Capitol

In DETROIT, MICHIGAN

"At the heart of the City"
Worship in the Beautiful, Friendly

CHRIST LUTHERAN CHURCH

3rd and West Philadelphia
Sunday Worship ..... 10:45 A. M.
Rev. Richard A. Miller—Pastor

In St. Louis
A WARM WELCOME AWAITS YOU
at
St. MARK'S

ENGLISH LUTHERAN CHURCH

6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

HOLY TRINITY LUTHERAN CHURCH
Atlantic and Poplar Avenues
Wildwood-by-the-Sea, N. J.
Atwood T. Smith, Pastor
Schedule of Services:
June 24th to September 2nd
Services
8 a.m., 11 a.m., and 7:30 p.m.
Church School at 9:45 a.m.
Your Church by the Sea invites you

PENNSYLVANIA

Faith and Life Symposium Planned

HARRISBURG—"How Can We Strengthen the Faith and Life of the Local Congregation?" This is the announced subject of a symposium to be the primary feature of the Oct. 30 meeting of the East Pennsylvania Conference in St. John's Church, Lancaster.

(*Pastors and delegates to the recent convention of synod recall that Dr. Franklin Clark Fry, speaking as ULCA representative to synod, offered high commendation of the conference program as a practical issue of the Des Moines convention's report of the Committee on Faith and Life.*)

The Rev. George F. Harkins, assistant to the ULCA president, will be moderator; s jects of the symposium will be presented 10-minute addresses by pastors under general theme, "How Can We Strengtl the Faith and Life of the Local Congre tion?"

1) In Its Use of the Means of Grace Dr. Ivan H. Hagedorn; 2) In Its Appre tion of the Liturgy?—Dr. Edward T. Hc III; 3) In Its Educational Program?— Rev. Reginald W. Deitz; 4) In Persc Witnessing for Christ?—Dr. Oscar Carlson; 5) In Its Influence on the Mc and Spiritual Welfare of the Commun —the Rev. Ira S. Fritz.

An hour is set aside for discussion lowing the presentations.

Stewardship workshops were so succe in promoting the benevolent work of church last year that the synodical Com tee on Stewardship and Benevolence decided on a repeat performance.

The schedule: Susquehanna Conferenc Susquehanna University, Sept. 7-8; Allegh Conference, Fort Bedford Inn, Sept. 14

COMING TO PHILADELPHIA?

Let Us Welcome You

DR. ROSS STOVER PREACHES

11 A.M. Morning Worship
at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard

Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

IN SEATTLE

A FRIENDLY WELCOME AWAITS YOU

at

Central Lutheran Church

Eleventh Avenue at East Olive Street
(Near Downtown)

H. STANLEY HOLMAN, Pastor

CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

Father Helps Ordain Son

When California Synod President James Beas ordained Central Seminarian Gene Vosseler First Church, San Diego, on June 17 (see " Lutheran," July 11) assisting him was Ordin Vosseler's father, the Rev. E. A. Vosseler. younger Vosseler has accepted a call to Paul's Church, Missouri Valley, Iowa

Baltimore Groundbreaking

Maryland Synod Secretary John Stuff turns first spadeful of Baltimore soil for new construction at Second English Church as Pastor Roland W. Renkel watches. Ceremony took place recently

West Penn Conference, Camp Nawakwa, Sept. 21-22; East Penn, St. Matthew's Church, Reading, Sept. 28-29.

Selected laymen are again invited to attend. Following the workshop these laymen will be available to appear before meetings of church councils, congregational organizations, and entire congregations to discuss the benevolent program of the church.

At Pine Grove Parish a $6,000 set of 15 English-tuned carillonic bells has been presented by the late Mrs. Atala Murdock in memory of her son, Robinson.

Two members of the Central Pennsylvania Synod, having completed their five years of training as deaconess students, will be consecrated at the convention of the Luther League of America in Iowa City, Iowa, on Aug. 14.

The candidates are Sister Maye Walker (St. John's Church, Lock Haven), and Sister Dorothy Snyder (Horner Church, Stoystown). Sister Maye will serve as an institutional worker at the Mary J. Drexel Home, Philadelphia; Sister Dorothy will serve as an institutional worker at the Orphans' Home and Farm School, Zelienople.

Children of the Church groups in the Synod contributed $2,240.73 to the ULCA Children of the Church budget of $15,000.

The Rev. Charles A. Chamberlain, pastor of Palm United Church, Palmyra, has offered the use of tape recordings of addresses made by Dr. Franklin Clark Fry as ULCA representative at the recent convention of synod. Dr. Fry's addresses included reports on the work of the boards and agencies of the ULCA, CHEY and LWA, and his address on evangelism presented to the mass meeting in Town Hall, Philadelphia.

GEORGE E. WHETSTONE

Mennonite Revival Attracts Thousands

Lancaster—As many as 15,000 persons at a single service attended the revival services conducted for the past eight weeks in the Lancaster area under the auspices of the Mennonite churches. The evangelist was George Brunk, Jr. The methods were the old-fashioned methods of mass evangelism with emphasis on fear of the judgment.

Redeemer Church, Lancaster, is conduct-

BANQUET TABLE ROLL PAPER

White Embossed Rolls

Write today for prices and free sample piece

BEB CLEANSER COMPANY
Established 1924

Box 278, Dept. C ONEONTA, N. Y.

THE LANKENAU SCHOOL

Boarding and Day School for Girls.
Pre-school through High School.

- **Fully Accredited** • **Beautiful Campus**
- **College Preparatory or General Courses**

Write
Sister Lydia Fischer
3201 West School House Lane, Phila. 44, Pa.

THE LUTHERAN HOME

Topton, Pennsylvania

Fifty-Fourth Anniversary

August 9, 1951

Children's Program 1:30 P.M.
Music Open House

Everybody Welcome

ing a campaign to raise nearly $4,000 to cover (1) Christian Higher Education Appeal, (2) painting the church interior and exterior, and (3) paying off small debt on the parsonage. Pastor Herbert Hohman is anxious to have the goal reached by Sept. 16.

Lutheran churches of Lancaster are conducting Union Vespers on Sunday evenings with a good response. Ministerium and Central Synod churches are co-operating. These services are being held for the 17th year.

REPORTS from the vacation Bible schools indicate a very successful season. The addition of the Nursery Department accounted for the growth in membership.

ST. STEPHEN'S CHURCH, Lancaster, celebrated its 77th anniversary on July 22 with the dedication of the new tower amplification system, a memorial to Mr. and Mrs. Samuel R. Killian. ERNEST J. HOH

If You Plan To Attend The LUTHERAN WORLD ASSEMBLY at Hanover, July 25, 1952

Make your application for steamship space immediately. Applications will be filled in order received.

Tourist class—approx. $340 round trip
Cabin class—$470 up

Special tours planned for before and after conference will be announced when sailing schedules are published. For personal attention to your individual requirements, contact

A. Morsbach
Bankers & Merchants Travel Service
511 Fifth Avenue, New York, N. Y.

VACATION

Cottages on Butterfield Lake, Redwood, N. Y. Running spring water, flush toilets, electricity, drive to cottages. Quiet, restful surroundings. Lutheran owned. Write: Herman Spies, Redwood, N. Y.

THE SPRUCE—POCONO PINES, PA.

Home cooking. Quiet surroundings. Convenient to churches, all recreations. Rates, $38.00 up. Overnight accommodations. J. H. Moon, Telephone: Pocono Lake 232-J.

ATLANTIC CITY, N. J.

Clean, comfortable, cheerful rooms. Central location, moderate rates. Free parking. Write: C. M. Shaner, 27 S. Pennsylvania Ave. Members, St. Andrew's Lutheran Church. Formerly of Grace Lutheran Church, Pottstown, Pa.

Centennial Anniversary

A week of special services was held by me bers of Zion Church, Middle Smithfield, Pa., they observed the bicentennial of the cong gation, the centennial of this building. Spe ers included Ministerium President Emil Fisch Dr. P. N. Wohlsen of the Pennsylvania Histori Society, and former Pastors Joseph B. M and Ulla Bauers. The building's first elect lights were installed in time for the services

SOUTH CAROLINA

Charleston Golden Aged Honore

COLUMBIA—Fifty-four "Golden A members," ranging in ages from 75 years 87 years, all members of St. Matthe Church, Charleston, were honored at a cent service. Dr. Paul M. Kinports spoke "The Span of Life." Golden Aged memb attending the service were recognized.

A synod-wide Stewardship Rally will held in Mt. Tabor Church, West Colum Sept. 20. The program, planned by the odical stewardship committee in co-op tion with ULCA stewardship secretaries, feature an address by Chester A. Myr associate secretary of stewardship.

Invited to the rally will be pastors synod, vice chairmen of church coun chairmen of congregational stewards committees, and church treasurers, also laymen of the synod who are members the Lutheran Laymen's Movement for st ardship.

FOUR SOUTH CAROLINIANS were rece accepted by the ULCA Board of For Missions for service in foreign fields.

First Church, Topeka, Kan., recently received from Mrs. Cordelia Kemmer, former Philadelphian (Pa.) a painting of the Head of Christ. Receiving the surprise gift is the Rev. Ernest Tonsing. The painting will hang in the church parlor

Rev. Raymond E. Davis, of West Columbia, recent graduate of Southern Seminary, and Miss Rachel Rawls were accepted as missionaries to Liberia; Pastor and Mrs. George A. Phillips, of Saluda, were accepted as missionaries to India. They will leave for these fields in the early fall.

Two others from South Carolina were recently commissioned missionaries to Japan: Pastor and Mrs. Robert Meynardie, of Charleston (*see* THE LUTHERAN, *June 27*).

"HOMECOMING" and cornerstone laying was the experience of members of Bethlehem Church, Irmo, last month. The day also marked holding of the first service in the new church. Synod President Karl W. Kinard addressed the congregation at the cornerstone laying. The new structure, practically complete, is valued in excess of $50,000.

THE REV. J. LEGRANDE MAYER, of Redeemer mission, Charleston, has resigned to accept the call to Grace Church, Prosperity, will succeed the Rev. W. D. Haltiwanger.

DR. THOS. F. SUBER was installed pastor of St. Luke's Church, Prosperity, July 1.

The Lutheran Summer School for Church Workers is being held at Newberry College this week. On the faculty: Dr. Raymond D. Wood, the Rev. Albert H. Keck, Jr., Miss Elizabeth Fowler, Mrs. C. W. Baker, Jr., Pastors Stafford L. Swing, Harold F. Park, J. V. Addy, Mrs. Luther H. Jeffcoat, Misses Lula B. Hamm, Eva Grigsby, Betty Lou Lasley, Sara Lindler, Eleanor Sheets, Mrs. M. W. Rawls, Pastors H. E. Baumgartner, Jr., Wm. H. Stender, F. Wm. Brandt, Layman Zeb B. Trexler, the Rev. W. Kent Gilbert, III, of the ULCA Parish and Church School Board, and Sister Esther Bunge. The Rev. Thos. H. Weeks, Cullman, Ala., is director.

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VIRGINIA

13th Not an Unlucky Day . . .

ROANOKE—Disregarding any thoughts of Friday the 13th being an unlucky day, the Virginia Synod Executive Council, meeting on *that* day last month in Roanoke's Hotel Patrick Henry, approved the largest budget ($160,000) in synod's history. Other executive council actions: the Duntrech property, bought by synod for the establishment of a mission some time ago *for* approximately $30,000, was sold for the same amount.

THE OVERLOOK MANSION, considered a more suitable property for a new mission, was bought for $50,000.

The council voted to present a recommendation to the synod that pastors serve at least one year in the pastorate before entering the chaplaincy. FRANK K. EFIRD

WANTED

Full time director of religious education by large Lutheran Church of 1,356 members located in Toledo, Ohio, to be in charge of Sunday school, directing youth groups, and if possible, direct Junior and Youth Choirs. In reply give particulars of training, experience and salary desired. Include photograph. Address: Box 55, The LUTHERAN.

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An outstanding congregation of the Synod of New York located in metropolitan New York desires to add to its staff an experienced parish work-director of religious education. A wonderful opportunity for Christian service awaits some qualified applicant. Are you this person? If so, please write giving full resume regarding age, education, experience and salary desired. Address replies to Box 65, The LUTHERAN.

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desires change of full-time position. Twenty years' experience in mastering adult and children's choirs of all ages. Instructor, degree. Excellent background and recommendations. Reply Box 45, The LUTHERAN.

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DECEASED

Mrs. Allen G. Youngblood

Mrs. Gwendolyn P. Youngblood, wife the Rev. Allen G. Youngblood, pastor Annunciation Church, Philadelphia, di July 17.

A native of Van Wert, Ohio, Mrs. Youn blood was active in the West Philadelph congregation and in missionary work.

Surviving besides her husband is a so Richard.

The funeral service was conducted Annunciation Church July 23 by Minist rium President Emil E. Fischer and Past Edward H. Dickson. Burial was in Phi delphia.

CHANGES OF PASTORAT

CENTRAL PENNSYLVANIA SYNOD

ICKES, JOHN D. From Graeff Church, Cai brook, Pa. To Zion Church, Everett, P 203 W. Main St.

ILLINOIS

SIMONE, ALBERT A. From Zion Churc Loogootee, Ill., supply pastor. To cha lain, Lutheran Welfare Society and W consin School for Boys, West Allis, W 1954 S. 82nd St.

IOWA

LEE, H. J. From West Jordan Church, St ling, Ill. To English Church, Iowa Fa Ia. 515 Iowa St.

MINISTERIUM OF PENNSYLVANIA

GOOD, MORRIS F. From St. Peter's Chur Aristes, Pa. c/o Miss June R. Good, S. Turbot Ave., Milton, Pa.

DEITZ, REGINALD W. From St. John's Chur Columbia, Pa. To faculty of Gettysbu Seminary, Gettysburg, Pa.

KIDD, PAUL J. From Bethany Church, W Reading, Pa. To St. Paul's Church, East Pa. 618 Berwick St.

MOSER, CHARLES D. From St. Joh Church, Phoenixville, Pa. To St. Pau Church, Reading, Pa. 1604 Mine Spring Rd.

WALTER, PAUL F. From St. Peter's Chur Pittston, Pa. To Trinity Church, N Holland, Pa. 221 E. Main St.

NEBRASKA

RUPLEY, KENDIG. From Emmanuel Church, Hampton, Nebr. To Luther Memorial Church, Omaha, Nebr. 5211 Seward St.

NEW JERSEY

OST, ISRAEL A. S. From St. Paul's Church, Tower City, Pa. To St. John's Church, Phillipsburg, N. J. 14 Fulton St.

NEW YORK

BENSON, CARL W. From Philadelphia Seminary. To Christ Church, Islip Terrace, N. Y. 117 Carleton Ave.

FLECHTNER, ROBERT O. From St. John's Church, Lyons, N. Y. To Zion Church, Bristol, Conn. 35 Judd St.

REISSIG, FREDERICK H. From Christ Church, Germantown, N. Y. To St. Paul's Church, Middletown, Conn. 64 High St.

ROWEN, WILLIAM A. From Gettysburg Seminary. To Parkside Church, Buffalo, N. Y., assistant pastor. 124 Victoria Ave.

NORTHWEST SYNOD

BARTELS, ROBERT A. From Luther Memorial Church, Madison, Wis., assistant pastor. To Bethlehem Church, Billings, Mont. 1121 Central Ave.

OHIO

BOEHRINGER, W. ROLLO. From Bethel Church, Springfield, O. Retirement.

SOUTH CAROLINA

MOOSE, J. SHELTON. From Atonement Church, Laurens, S. C. To Camden, S. C., board missionary. Kirkwood Apt. 3E.

SWICEGOOD, DERMOT. From Center Grove Church, Kannapolis, N. C. To Mt. Tabor Church, West Columbia, S. C. 1000 B Ave.

ULC CALENDAR

AUGUST

13-17. Luther League of America, National Convention. University of Iowa, Iowa City, Iowa

19-24. LL Convention. Nebraska Synod. Nebraska Youth Camp, Columbus

20-26. LL Convention. Rocky Mountain Synod. Shady Brook Ranch, Decker, Colo.

21-23. LL Convention. Midwest Synod. St. Mark's Church, Pender, Nebr.

24-26. LL Convention. Columbia District, Camp Colton, Ore.

27-29. LL Convention. South Carolina Synod. St. Stephen's Church, Columbia

SEPTEMBER

1- 3. Luther League Convention. California Synod. Grace Church, San Jose

1- 3. LL Convention. New Jersey Synod. St. Paul's Church, Collingswood

1- 3. LL Convention. Maryland Synod. Gettysburg College, Gettysburg, Pa.

1- 3. LL Convention. Canada Synod. St. Peter's Church, Kitchener, Ontario

1- 3. Indiana Synod Church Music Conference. Camp Lutherwald, South Twin Lake, Howe

1- 3. Women's Missionary Society Convention. North Carolina Synod. Lenoir Rhyne College, Hickory

6- 7. Student Alumnae Triennial. Deaconess Training School, Baltimore, Md.

14-16. LL Convention. Minnesota State. Salem Church, Albert Lea

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Box K, Marion, Va.

IN CONCLUSION . . . . . .

IN MANY AMERICAN CITIES IT isn't the Lutherans who have the expensive downtown churches. Our people have often demonstrated their humility (and saved themselves money) by constructing less imposing buildings in less conspicuous locations.

Lutherans have often felt self-conscious about not being such men and women of distinction as folks in several other Protestant groups. But we could always cheer up by reminding one another that we belong to the largest Protestant church in the world.

Of course it isn't true that there is any such thing as a Lutheran church of the world. Our American idea of denominational distinctions is practically unknown in some countries we proudly classify as "Lutheran." These countries have national churches (which are in the Lutheran tradition, because they teach Luther's Catechism in their schools and subscribe to the Augsburg Confession) but have little sense of being "Lutheran." Some leaders of the Church of Sweden, for example, feel closer kinship with the Church of England than with Lutheran churches of America or Germany.

BUT IN THE LAST FOUR YEARS, since the Lutheran World Federation was organized, "the Lutheran Church of the world" has made more progress toward becoming a reality than it had in the previous 400. There will probably never be a merged world organization of Lutherans, resembling the Roman Catholic central government. We don't like that sort of thing. Instead, we shall have an increasingly effective agency of co-operation, and will recognize that in many things we can work together.

Top leaders, at least, among 50 million Lutherans in nearly 40 countries (abo two-thirds of the Lutherans of the worl have become very serious about th World Federation. This isn't somethi which makes us feel separate from oth Christians. Actually, during these yea our World Federation has existed, v have become more closely related to oth churches through the World Council Churches. But in many countries the has been a growing awareness that the is a distinct and valuable type of Chri tianity known as Lutheranism.

It's especially important that this worl wide idea of Lutheranism should be re ognized in the mission work. Instead German missions, or American, or No wegian, there ought to be Lutheran mi sions. That has now been recognized New Guinea, Madagascar, Tanganyik Indonesia, India (*see story on page 4* We are giving this sort of internation assistance to churches developing Brazil, Great Britain, Italy, Yugoslavi and elsewhere.

THERE ISN'T ANY REASON why any of should feel self-important because we a part of a slowly emerging world churc Christians should never feel proud anything, for pride is a vice, not a virtu But we can be grateful for our share in world enterprise. Lutheran World Acti is a reality. We are supporting a Christi venture of great scope and strength.

If you belong to a little church on side street, you may sometimes feel th practically nobody knows you are the But your church can be a very lively c in a great body of Christian believe You can share directly in God's work the whole world. There ought to be so first-rate satisfaction in that.

—ELSON RUFF

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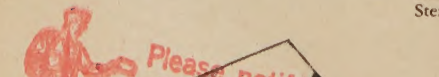

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